UNITED CHURCH HERALD

VOL. 2, NO. 22 NOVEMBER 26, 1959

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OF RELIGION

100 YEARS OF CHRISTIAN MISSION IN JAPAN

Page 4

FROM THE CO-PRESIDENTS' VIEWPOINT

NEVER has it been my privilege to do street-corner or other "Mars Hill" preaching. Probably such an opportunity would intimidate me into complete silence. However, I have discussed religion and testified to my Christian faith in most unchurchlike places.

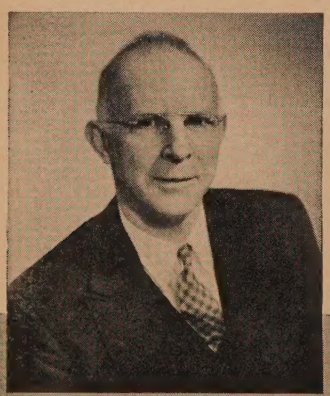
For example, the other day I was at the Y.M.C.A. for a steam bath and rubdown. In the "hot room" a man joined me and in taking advantage of the informal openings for conversation common to such places, he asked me the nature of my business. In the partial darkness of the room I could not see the man clearly but his speech inflection made me think he was a Britisher.

I told him I was a clergyman and he asked what kind. I did not know whether he would understand if I should reply United Church of Christ or if I should answer Congregational Christian. Supposing that my companion probably was an Englishman or at any rate a citizen of the British Commonwealth, I replied: "I am a minister of the Congregational Christian churches."

I was not prepared for his response. "I am from India and am a Hindu," he replied. "I have been in the States only a short time. I do not understand what you mean when you say, 'I am a Congregational Christian minister.' Tell me, what do you mean?"

I had gone into the "hot room" to "sweat it out." What the "hot room" itself had not been able to do for me my neighbor's question achieved in a moment. If you doubt it, just try making clear to a Hindu what it means to be a Congregational Christian or an Evangelical and Reformed clergyman. I guarantee it will make you sweat.

For awhile I tried out Mather's *Magnalia Christi Americana,* Miller's *Orthodoxy in Massachusetts,* Walker's *Creeds and Platforms of Congregationalism* and Barton's *The Law of Congregational Usage.* My Hindu acquaintance did not react as if he were helpfully informed or impressed. I exposed him to some theses from the fathers of the Evangelical and Reformed Church. The Hindu did not comprehend them.



By this time I should have been perspiring had I been in a refrigerator. I turned to the answer I ought to have given in the first place: "Perhaps you will better understand if I tell you I am co-president of the United Church of Christ." What his face showed I could not see but his voice smiled with comprehension as he remarked: "Now that begins to make sense to me. I know about 'oneness.' As an engineer I know about unity. As a student and a college professor I know something about the church and about Christ. I know a little and wish to know much more."

"Begins to make sense!" Of course, it does. It is no reflection upon Calvin's theology, or the Evangelical and Reformed Church's modified Presbyterianism, or the ecclesiastical inheritance of the Pilgrims and the Puritans to move on by the further light God has shed from his Holy Word and take our posture as a United Church of Christ —with the emphasis on the two words "of Christ." This is a name and a stance the world can understand.

The world is not populated wholly by Hindus who have not read their Henry Martyn Dexter or their Philip Schaff. It is, however, a safe bet that one easily could find more than two billion people—about 175,000,000 of them Americans, including most members of the Evangelical and Reformed Church and the Congregational Christian churches —who could not pass a first-grade examination on the unique answer of Congregationalism, or of Presbyterianism, or of Episcopalianism to the question of the men of Israel: "Men and brethren, what shall we do?"

Recently, following a Sunday morning service in which I had shared, the ministers were greeted at the front of the church by as many as cared to. They were from Japan, Pakistan, Venezuela, Canada, England and almost every state in the Union. They were from Community, Baptist, Presbyterian, Methodist, Orthodox and a dozen other churches. Every Sunday-morning congregation is more or less like that—they are not the whole world but they represent a considerable slice of it. If we are to witness to them, to say nothing of the whole world, we shall have to use language that can be understood. The thrust of the communication will have to be made by the church known for what it divinely is—a church "of Christ" and one.

Dr. Hoskins is minister and secretary of the General Council of Congregational Christian churches and co-president of the United Church of Christ.

. . . . . Truett Hoskins

UNITED CHURCH HERALD

VOL. 2, NO. 22 NOVEMBER 26, 1959

COVER STORY: It was in November 1859—one hundred years ago—that the first American missionaries arrived in Japan, following Perry's historic visit.

Throughout this month of November 1959 the Japanese Christian community, as Dr. Stowe points out in his anniversary article on page 4, has been happily observing this 100th anniversary.

United Church Herald takes this occasion to honor all intrepid missionaries of our E and R and CC communions who first took the gospel to Japan, and we join with our Japanese fellow Christians in the observance of this important event, pledging them our prayers and our support. Cover photo by courtesy of Japan Tourist Association, Tokyo.

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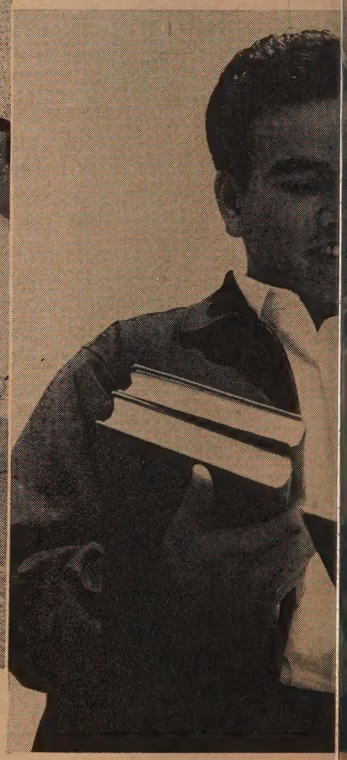
100 YEARS of the

The Rev. Paul R. Gregory, former E and R missionary in Japan and now associate secretary of the Board of International Missions, shares a meal with Japanese farmers while serving as rural evangelist. A notable characteristic of Japanese Christianity is influence on laymen.



Elisa Sihombing of Indonesia and Sachiko Miyahara of Japan

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DAVID M. STOWE

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CHRISTIAN MISSION in JAPAN

are typical of alert students gaining training in the Christian universities.

Christian influence in Japan has led to education of women and small children.

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WE ARE willing to allow foreigners all trading privileges if opium and Christianity can be kept out of the country!"

Such were the sentiments of Japanese officials who just 100 years ago were negotiating the treaty by which Americans were given permission to reside in the hitherto forbidden island empire.

That treaty went into effect in July 1859 and by November of that year missionaries of three American churches were serving in Japan. They had no explicit permission to propagate their faith but Christian ideas could not long be kept out once Christian people were allowed in. Soon eager and curious young Japanese began to inquire about the religion of the West. The Protestant church had begun.

Now, in November 1959, the Japanese Christian community is observing the 100th anniversary of that beginning. Centenary Week, November 1-7, saw great gatherings in Tokyo under the auspices of the Japan National Christian Council. There were special services in all its member churches, mass chain festivals, church-school rallies and addresses by world-famous Christian visitors from abroad. A gala performance of Handel's "Messiah" brought the week to a ringing close.

These events were the climax of a

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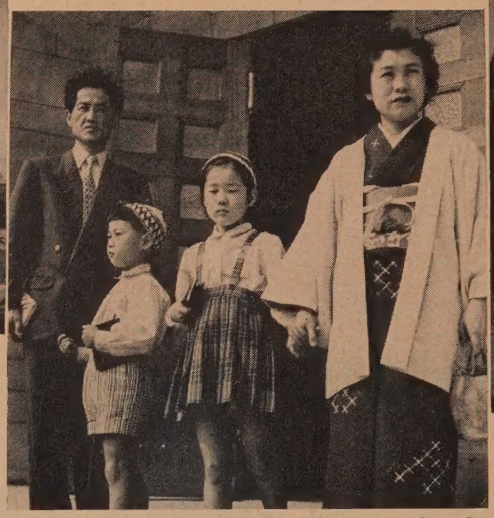
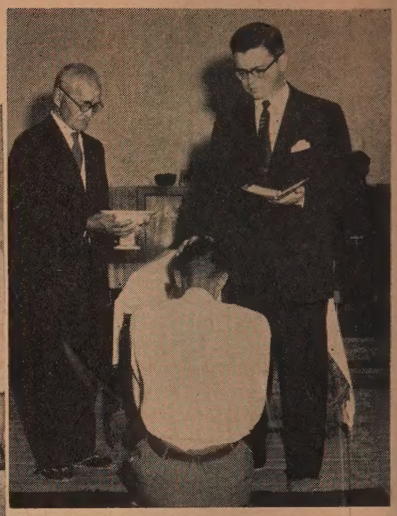
Dr. Ray Oshimo, a Congregationalist, is president of Doshisha University.



A Japanese family is shown leaving church.



Baptism in Japanese church is performed by the Rev. Paul R. Gregory.

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year of celebration and of reflection by the Protestant Christians of Japan. Much of the *Japan Christian Yearbook* for 1959 is devoted to a fascinating documentation of these one hundred years of struggle and growth. These materials were prepared by the Rev. Frank Cary, veteran American Board missionary, with the help of his sister, Alice, who served until recently as American Board secretary for the Pacific Area.

First Missionaries

It was in 1869, just ten years after the arrival of Presbyterian, Dutch Reformed and Episcopal missionaries, that the American Board began its work in Japan. Since 1828 ardent and optimistic New Englanders had been taking collections to start a mission there, so that the board had $4,000 with which to begin work. The first missionary, Daniel Crosby Greene, was followed by others whose names have rung like bells through the history of Japanese Christianity ever since. To cite just one, the Rev. Leeds Gulick, professor of applied theology at Doshisha University, is a nephew of O. H. Gulick, who landed in Japan in 1871, and is also related to half a dozen other members of the Japanese branch of this great missionary family.

Just a decade later, in 1879, the Rev. and Mrs. Ambrose D. Gring, first of the 179 E and R missionaries to serve in Japan, landed in Tokyo. Whereas the Congregationalists concentrated their efforts in central Honshu in the Kyoto-Osaka-Kobe area, the Reformed Church found its chief sphere of influence in the north. Beginnings there in Sendai sprang from the efforts of two young Japanese. One of the most remarkable characteristics of Japanese Christianity is the strong influence of laymen, of which the development of this Reformed Church mission in the north provides an inspiring example.

Today all the work of both the E and R Board of International Missions and the CC American Board is completely integrated with the Church of Christ in Japan. Personnel and financial relations are channeled through the Interboard Committee for Japan for assignment by the Japanese church. Only traces of denominational interests remain and these are to be found in the tradition of some of the great Christian institutions.

Outstanding among these are two remarkable institutions of Christian higher education. At Sendai, the North Japan College and Miyagi College for Women, with their related secondary institutions, have a combined enrollment of over 7,000 making this the largest educational institution of E and R tradition in the world. Likewise with over 23,000 students the tremendous complex of schools, colleges and graduate schools that make up the Doshisha at Kyoto probably constitute the largest and most impressive educational effort of Congregational Christian background.

After a century of Christian effort in Japan one inevitably asks: Has it been worthwhile? And even more important, what of the future? Where do we go from here?

Remarkable Results

Numerically the Japanese church is not large. In all its branches it claims only one-half of 1 per cent of the population. Since before World War I it has grown very slowly and only among the urban middle class. Much of Japanese life and culture has seemed peculiarly impenetrable by the Christian faith. Hence evangelism has been and remains a primary task.

In terms of social, moral and spiritual influence, however, the results of a century of Christian mission have been remarkable. The tiny Christian minority has exercised an influence all out of proportion to its size. Christianity in Japan means such towering individuals of nation-wide influence as Toyohiko Kagawa; it means education for women and a whole new conception of their capacity and dignity; it means pioneering in social work, in the education of small children, in labor organization. It has meant also a pervasive influence on the traditional Buddhism

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Dr. Stowe is educational secretary of the American Board of Commissioners for Foreign Missions. Photos by Toge Fujihira, Roslyn Heights, N. Y.

Two missionaries on staff of Tsurukawa Rural Service Center are Donald Orth and the Rev. Alden E. Matthews (CC).

Students and faculty leave the chapel of Japan International Christian University.

and the burgeoning "new religions" of Japan.

Consider the implications of a recent Japanese Government survey of religious attitudes. This revealed that while the churches claim only one-half of 1 per cent of the population, 3 per cent —or six times as many Japanese—claim to be "Christians." Certainly a disproportionate share of leadership in public life, in education and culture is taken by Christians.

Evangelism Program

And what is the church in Japan doing in preparation for the next century? For the last five years a number of highly significant new programs have been in operation, forecasting the future.

A pioneer evangelism program is planting churches in heretofore unreached areas. Subsidies from the United Church of Christ in Japan have provided a minimal salary for a Japanese pastor in each church after a period of spade work by a missionary or nearby ministers. In these evangelism projects, subsidies decrease steadily and the congregation is usually self-sustaining after five to eight years.

Industrial evangelism in teeming urban centers is an especially important and effective emphasis. With Tokyo now the largest city in the world and Japan increasingly the workshop of the Far East, it is imperative that the churches learn how to reach urban labor groups, which until recently have been almost untouched. Such able leaders as Henry Jones of Detroit and Shanghai, and Masao Takenaka of Doshisha University are directing this effort.

Japan International Christian University continues the missionary tradition of educational pioneering today. Its emphasis is particularly on the distinctiveness of a Christian university in terms of basic motivation and spirit, personal relationships, curriculum and methods.

A growing sense of mission in the Kyodan (United Church of Christ in Japan) is perhaps the most significant sign for the century ahead. Recently the whole church was shocked into a new sense of responsibility by the resignation of a *kyoku-cho* (conference superintendent or synod president) who suddenly announced his determination to serve the people of Amamioshima, a desolate little island north of Okinawa in the Ryukyu chain. In response the Kyodan voted a supporting fund—and began to search its heart about the meaning of discipleship.

Since then the Japanese church has supplied desperately needed teachers for the Christian Training Institute of Shuri in Okinawa, and sent one of its best young leaders as a Student Christian Movement secretary to Brazil. It has also contributed its most effective pioneer evangelism pastor from the vigorous program in Hokkaido, the large northern island of Japan, for work among Japanese settlers and Indian natives in Bolivia.

Particularly interesting to us is the help in the American Board hospital at Gaziantep, Turkey, being so capably given the past two years by Yuiko Nakajima of Japan *(See* United Church Herald, *February 26, 1959)*.

Christian Witness

The future is already here, one feels, as he discovers the remarkable work of AVACO—the Audio Visual Aids Committee of the Japan National Christian Council. In its effective exploration of the power of modern media of communication, this agency points to a possible breakthrough in Christian witness. The radio program "Songs of the Heart" has about a million listeners in the Tokyo area alone and two hundred letters a week come in response to this program. One young man spoke for many when he wrote: "I am seeking something. . . . Please send me literature on Christianity. Also please let me know the location of the church nearest my home."

One experienced missionary said recently that he believes the Christian community in Japan is going to grow in the two generations just ahead from one-half of 1 per cent to 10 per cent of the Japanese population. Watching these trends as the centuries meet, one can understand the reason for that hope.

The Festival of Thanksgiving

CHESTER E. MILLER

ALMIGHTY *God, our heavenly Father, from whom cometh every good and perfect gift; let thy blessing rest upon us in this festival of thanksgiving. We praise thee as the bountiful benefactor from whose gracious hand all our blessings have come.*

We remember thy loving-kindness and tender mercy toward us through all the years, and with grateful hearts we lift up to thee our songs of joy.

Hearty Thanks

For all the gifts thou hast bestowed upon us, and upon our land, and upon the whole family of man, we give thee humble and hearty thanks. May we show our gratitude by faithful lives devoted to thy service, through Jesus Christ our Lord. Amen.

Book of Prayer

The earth has swung full cycle; the year grows old. The promise of spring has been fulfilled in the fruition of summer, and across the land it has been the time of in-gathering, against a backdrop of red and gold. But now the hand of the reaper lies still—the fields of summer grain are level. The land rests and men pause and ponder in their hearts the goodness of God, the wonder of his earth and the meaning of their toil. It is a time for rejoicing, for the giving of thanks. And the spirit of man responds to the song of the Psalmist:

"Praise is due to thee, O God, in Zion. . . . Thou visitest the earth and waterest it, thou greatly enrichest it; the river of God is full of water; thou providest their grain, for so thou hast prepared it. . . .

"Thou crownest the year with thy bounty; the tracks of thy chariot drip with fatness. The pastures of the wilderness drip, the hills gird themselves with joy, the meadows clothe themselves with flocks, the valleys deck themselves with grain, they shout and sing together for joy."

It is a day heavy with remembrance when gratitude for past blessings becomes mingled with an appreciation of the goodly heritage that is our common possession. The freedom to be, the dignity of human life and human toil—these things are very real and with heads bowed we acknowledge the labors and sacrifices of our forefathers, the first settlers of this land.

Mr. Miller is assistant minister of the Wilton Congregational Church in Wilton, Conn. Photo by Philip Gendreau, New York.

Unalienable Rights

Voices from the past crowd in around us and for a bewildered generation the great words come alive again:

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

A heritage of freedom, bought with blood and toil, a mantle of the past woven of the sacrifices of distant generations and of more recent yesterdays—ours to wear, ours to rejoice in. But with the mantle a torch—the torch of freedom and compassion—and to us the task of keeping flaming and undimmed its light.

Ours is still a world where the cries of sick and hungry multitudes fall on

deaf ears, where the goal of brotherhood is mocked by fear, injustice and the lust for gain. We dare not praise Him for his goodness to us without laying our lives on the altar of service, lest we, too, be numbered among the mocking voices.

Constant Friend

And so we look to one whose unceasing praise to God was matched by the constancy of his self-giving. He becomes for us the example, but beyond this our very strength. And we echo the words of the poet:

Our faith is in the Christ who walks
With men today, in street and mart;
The constant Friend who thinks and talks
With those who seek him with the heart.

His gospel calls for living men
With singing blood and minds alert;
Strong men who fall to rise again,
Who strive and bleed with courage girt.

We serve no God whose work is done,
Who rests within his firmament:
Our God, his labors but begun,
Toils evermore with power unspent.

God was and is and e'er shall be;
Christ lived and loved—and loves us still;
And man goes forward proud and free
God's present purpose to fulfill.

Yes, our hearts are rightly filled to overflowing on this day of praise and the giving of thanks. Thanks for the simple, elemental things: sunrise and sunset, the cycle of the seasons, the dependable laws of nature, sleeping, waking, tasks to do and strength for those tasks. Thanks for the joy of human relationships: family, friends, all cherished associations by which we have been sustained in the midst of our stumblings and encouraged toward our best, and the heritage of the past. For all these things our gratitude flows forth, and rightly so!

But above all else our praise to God this day and every day should be for that constant and all-encompassing love that will not let us go—a love that is manifest in all these other blessings, only to rise to heights beyond our wondering. He has loved us and loves us yet and we can only respond in humble gratitude and devoted service.

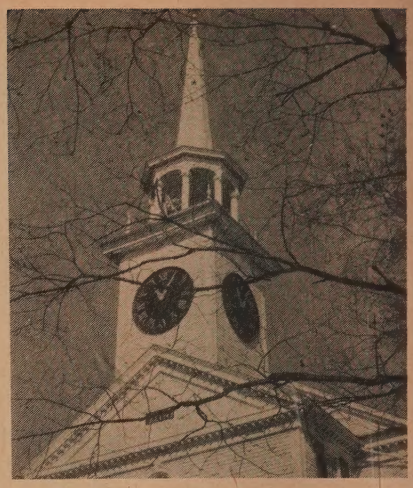
Eternal Life

May our prayer this Thanksgiving Day be the prayer attributed to St. Francis of Assisi, uttered some 700 years ago. Let us pray his words, making them our own:

Lord, make me an instrument of thy Peace!
Where there is hatred—let me sow love.
Where there is injury—pardon,
Where there is doubt—faith,
Where there is despair—hope,
Where there is sadness—joy!
O Divine Master, grant that I may not so much seek
To be consoled—as to console,
To be understood—as to understand,
To be loved—as to love, for
It is in giving—that we receive,
It is in pardoning—that we are pardoned.
It is in dying—that we are born to eternal life. *Amen.*

THE COUNTRY CHURCH FACES "RURBAN" SOCIETY

ROCKWELL C. SMITH



In a revolution, how does the church act? That is the question the town and country church is facing. Some churches oppose the revolution. They are conservative institutions, upholding and defending the status quo. If the revolution succeeds, they follow the old order into exile, maintaining chapels for the remaining citizens of a world that was.

World in Flux

Other churches try to ignore the revolution. They go on administering their own affairs as if nothing were happening. In such churches the members find no counsel or rule to guide them in managing revolutions; nevertheless they do find something unchanged and unchanging in a world in flux.

Still other churches side with the revolution. Their pastors appear on the barricades. In the revolutionary ferment they see the coming of the kingdom of God, for which we all long. But in identifying the revolution with God's kingdom, they lose the yardstick by which revolutions may be judged and guided. Once committed, they must take it all—good and bad alike. Each course finds elements in the gospel to support it. Each has its dangers and betrayals. The question finally comes to this: In the rural revolution how will your church act?

There are some observations we may make regarding the country church that may enlighten our decisions as we seek to come to terms with the rural revolution of our day.

First of all, the country church exists. It is a fact of our contemporary order and disorder. The country church is a part of the society to which revolution comes; indeed, the country church determines, in part, what that society is. What, then, is the country church like in America?

The country church is everywhere in America; in fact, it calls for comment when a community is discovered in which no Christian services are conducted. County-seat town, enterprising village shopping center, sleepy hamlet and open country all have churches. Although many town and country churches have died in the last fifty years, a host continue to serve the constituencies that remain. Comprehensive figures are lacking so we turn to a recent count of Methodist churches. If we count town and country churches as those in a population division of less than 10,000, there are 33,875 of them. If these churches were distributed evenly over the face of America, there would be at least ten Methodist churches in each rural county in America.

Since Baptists are more plentiful and more rural than Methodists, and since these are only two representatives of the manifold denominations of Christendom, it is clear that churches are omnipresent in our town and country areas.

These churches are predominantly Protestant. Although Protestants constitute only 59 per cent of the urban population, they make up 78 per cent of rural non-farm people and 83 per cent of the rural farm people. A revolution in town and country America makes a great impact on most of us.

These town and country churches are small in terms of membership. For example, citing the Methodists again, the average town and country Methodist church has 177 members; the average urban Methodist church has 656. If we consider only Methodist churches in rural areas according to the census definition (less than 2,500), the average drops to 137 members per church.

These churches reflect and give expression to the class system of their communities. *Plainville, U.S.A.* and *Democracy in Jonesville* document the statement, to mention only two of a number of such rural studies. Specific denominations serve particular status groups within the community and a man's social standing may be calculated from the church he attends. The lower a man's status in the community, the less chance that he will belong to or be known by any church at all.

Dr. Smith is professor of rural church administration and sociology, Garrett Biblical Institute, Evanston, Ill. Photo by courtesy of Leonard C. Stranieri, Shrewsbury, Mass.

Rules of Thumb

Judged by commonly accepted measures, town and country churches are ineffective ecclesiastical institutions. In a study by the Bureau of Social and Religious Research of Garrett Biblical Institute, an analysis of rural Methodist churches nominated by conference leaders as most effective showed them to be below the conference average in rate of accessions, rate of evangelization and per capita giving for all purposes. These so-called effective churches were consistently below average on all measures except those of educational efficiency. Judged by such rules of thumb as we customarily apply, even effective town and country churches prove to be generally inferior to urban churches.

The country church exists. It is omnipresent, predominantly Protestant, relatively small. It reflects the class structure of its community, is ineffective as judged by the usual ecclesiastical measures and is torn between a desire to reproduce the full organizational structure of an urban church and a concern to minister to its own community. Whatever the town and country church does in the rural revolution must begin with these facts of its own life.

The town and country church resists.

(Continued on page 30)

An Understanding of Africa is Vital

AN EDITORIAL

With the keen sense of timing that has usually characterized its selection of interdenominational mission study themes, the Commission on Missionary Education of the National Council of Churches some years ago designated Africa-south-of-the-Sahara as the foreign mission study emphasis for 1959-1960.

When one asks a group of people what first comes to mind when Africa is mentioned, the answers almost invariably follow a stereotype: lions, tigers, giraffes, strange black people, cannibals, straw-covered mud huts, snakes. Now and then someone may name Livingstone, or Schweitzer, or the Victoria Falls, or the fierce strife between blacks and whites. By and large, Africa is still the "dark continent" for many people—a strange, terrifying, primitive part of the world.

Rapid Social Change

But we can no longer afford the luxury of romanticizing about and then dismissing from our minds a continent as large as the United States, Europe, India and China put together, which some 220 million people call home. Nor can the white man continue to exploit Africa for his own aggrandizement as he has been doing for nearly two centuries—that day is gone forever. With breath-taking rapidity commensurate with the jet age, Africa is sloughing off its primitiveness and adapting itself to twentieth-century mechanized, industrialized, Western civilization. Africa is insisting on taking its place in the councils of the nations and on having its say when important decisions affecting its welfare are being made.

The dominant characteristic of Africa today is one of rapid social change that has thrown the continent into turmoil. Colonialism, both the boon and the curse of Africa, is giving way to semi- or completely autonomous governments. In 1914 there were only two independent states—Liberia and Ethiopia. Today there are ten: Ghana, Liberia, Guinea, Morocco, Tunisia, Libya, United Arab Republic (Egypt), Sudan, Ethiopia, Union of South Africa. In 1960 there will be thirteen independent states and by 1965, according to an article by the Rev. Dr. James H. Robinson in the October 1 *United Church Herald*, it is likely that Kenya, Uganda, Tanganyika and most of Sierra Leone either will have become free or will hold a dominant share of their internal control and destiny.

"Here, in one brief dramatic moment of time," wrote the editors of *Holiday* magazine in the introduction to their recent special issue on Africa, "are assembled the conflicts of mankind, the conflicts of the past and of the moment—colonialism versus independence, communism versus democracy, machines versus men, racism versus equality. The future of the world may be decided by how these conflicts are resolved. This is why an understanding of Africa and her peoples, of this rediscovery by the rest of the human race of its source, is so vital to all of us."

Representatives of the United Church of Christ are at work in four African countries: Angola, Ghana, Rhodesia and the Union of South Africa. Reports from these fields will be included in the series of articles on Africa that began with the one by Dr. Robinson and will continue in the *Herald* for the next six months. Each of these countries occupies a unique and strategic place in the developing new Africa, and the United Church may well be proud of the part its representatives are playing in the development of the areas in which they are working.

Encouragement and Support

It is too early to say what the future of Africa is to be, either politically or religiously. There are parts of the continent where Mohammedanism has made great strides and continues to win converts in considerable numbers. No one knows to what extent communism is making inroads among the people, but the social unrest in many places provides a fertile field for Communist propaganda. Christians are still in the minority. There are some who fear that the dark forces of the older, witch-bound Africa may in the long run prevail over the Christian standards on which so much depends in these difficult times and which, after all, have had little time to establish themselves in the hearts and minds of the people.

But those who have learned to know the African Christians well have faith in them. They believe that, in fact, Christianity has won a sufficient hold; they have been impressed by the responsibility and the integrity shown by the leaders in the churches and believe they will continue in the future, as they have in the past, to exert a constructive influence in their respective countries far out of proportion to their numbers.

For a long time to come the Christian churches in Africa will continue to need the encouragement and support that the older churches of the West can give. Especially do they need fraternal workers—ministers, educators, doctors, nurses, public health workers, agriculturalists and others—who will dedicate their lives to the service of Jesus Christ in Africa. T.C.B.

He glorifies God in song!

His new recording includes "Gesu Bambino," making it especially appropriate for the Christmas season

CHRISTIAN faith can be expressed in many ways and not the least of these is in music. This, Allison Fennell, baritone soloist at the Coral Gables Congregational Church in Florida, well demonstrates.

Not only is Mr. Fennell a dedicated singer of sacred music for those who worship at the Coral Gables church, but he has also made his moving interpretations of favorite hymns and other religious songs available for a wider audience in a new recording.

Unusual Ability

Listening to his recorded voice, one realizes the depth and strength of Allison Fennell's Christian faith, which is the source of his unusual ability. He sings of God and to God in a way that fulfills the listener's own inarticulate desire to glorify his Maker in song.

Dr. Fred E. Cole, well-known minister of the Coral Gables church, says of him:

"Allison Fennell came to sing in our choir when he was a student at the University of Miami in 1949, the same year I accepted the call to be minister of the church. To me it is significant that he has declined offers that would have led him to Hollywood or Broadway in order to dedicate his talents to God's kingdom on earth.

"He doesn't sing for the money, but for the God he loves, and his sole ambition is to use his voice to help advance the Christian cause.

"His vitality, as he sings either great religious music or the old-time hymns," Dr. Cole continues, "is refreshing in a time when so many of our young people are enamored of rock 'n roll and shaggy-haired guitarists."

Born in Birmingham, Ala., Mr. Fennell grew up in a theatrical and musical atmosphere, as his father and mother were both on the vaudeville stage. Allison and his sister occasionally were drafted for the act and they also sang together on radio throughout the South.

Coral Gables Congregational Church in Florida where Allison Fennell is soloist.

It was Mrs. Fennell who inspired her son's interest in sacred music. After she and her husband settled in Birmingham, Mrs. Fennell became organist at the Tarrant First Methodist Church, a post she has held for the past twenty years. Thus encouraged by his mother to sing, the boy started voice lessons in his senior year at high school.

A lucky break, however, put him on the road to his career. He appeared by chance in a minstrel show that was presented before a group of sales executives. William B. Burrus of Coral Gables was in the audience. So impressed was Mr. Burrus that he and his wife urged young Fennell to apply for a scholarship at the University of Miami. The fairy tale holds—Allison won the scholarship and was graduated in 1952 with a Bachelor of Music degree, having majored in voice.

Determined to make music his vocation, Mr. Fennell also studied under other professional teachers in his college years and after graduation went to Paris for a term at the Fontainebleau School of Music. While there he was soloist in the choir of the American Church in Paris.

His singing career was interrupted by four years in the Air Force, spent at Lake Charles, La., and in North Africa. Fennell did not, however, neglect his musical interests while in the service. In his spare time he took the initiative for providing music for the chapel services and also organized a male chorus that sang for troops in the French Morocco area.

First Recording

The Air Force, in a manner of speaking, also gave Mr. Fennell a wife. He had met his wife-to-be while they were fellow students at Miami University, but it was their letters while he was in service that drew them close together and they were married in 1954.

Following his separation from the Air Force, the Fennells returned to Birmingham, where Allison became youth director at the Canterbury Methodist Church. After a year, however, they moved to the Coral Gables area.

Photos by courtesy of Photo Technics, Miami, and the Dukoff International Sound Corp.

Allison Fennell, accompanied by Wilma Howell Spratlan on the organ, sings ten well-known songs on new recording, "Mansions of Music."

There, for the past two years, he has been a soloist in the Coral Gables church. He teaches voice and has sung for innumerable charitable and religious benefits in the region. In addition he has performed as soloist with the University of Miami Symphony.

Mr. Fennell's moving and inspiring singing of gospel hymns resulted in his first recording. Members of the Coral Gables church were so heartened by his voice and the message it conveyed that they decided others should share this experience. To make it possible they set up a special corporation to produce and market "Mansions of Music," a collection of songs including several appropriate for the Christmas season. The album's title was suggested by Dr. Cole on the basis of one of his favorite poems by Oliver Wendell Holmes beginning: "Build thee more stately mansions, O my soul . . ." The songs were selected for their grandeur and deep spiritual significance. They range from the simplicity of the Negro spiritual "Sweet Little Jesus Boy" and the lyric carol "Gesu Bambino," taking as its refrain strains from "Adeste Fideles," to the mounting intensity of "Christ Went Up Into the Hills." Other selections include: "O Come to My Heart, Lord Jesus"; "The Stranger of Galilee"; "Ave Maria"; "Eternal Life"; "Old Rugged Cross"; "Prayer for Strength"; and "The Twenty-third Psalm." In these selections Mr. Fennell is accompanied by Wilma Howell Spratlan at the organ.

Mr. Fennell's personal faith shines through these songs, each sung with a deep reverence that communicates itself immediately to the listener. More recordings are expected as Mr. Fennell dedicates his vibrant baritone voice to the worship of God and the advancement of the Christian faith through his "ministry of music."

If you have an inquiring mind

you'll find stimulation in reading . . .

The Truth about the Truth

ROBERT E. FITCH

WHAT is the truth about the truth? That is, what is the character of the truth and what are the criteria of the truth—so that we can recognize it?

When we say that God is truth or that Christ is the truth, we are saying that truth is a person. But in ordinary usage truth is a quality not of a person but of a proposition. We say that a statement, rather than a person, is true or false. On this basic issue it is most needful that we Protestants should have a clear idea of where we stand. It affects our discussions with Roman Catholics, with Communists, with humanists. It lies at the heart of our whole theory of the ecumenical fellowship.

Classical Theory

From a practical point of view there are four main theories about the truth.

The classical theory is monism. This is the doctrine that truth is one. On this assumption, which was first carefully elaborated by Aristotle, the basic test of truth is coherence, or the agreement of subordinate truths with each other and with the supreme truth. The one thing not permitted is contradiction. Because, if truth is a unity and if then someone brings forward a statement that contradicts other established truths, then that statement must be false.

The critical question is: Who is in possession of the one true truth? In our culture there are several claimants to this sort of intellectual papacy. The Roman Catholic Church is the oldest of them. If you watch Roman Catholic apologetics in action, you will see the appeal to coherence and against contradiction over and over again.

Another claimant is Calvinism, which, while getting rid of much of scholasticism, held on to the classical view of the unity and coherence of the truth. Still another claimant is communism, although it allows some free play of dialectic within the larger structure of its revealed truth. A final claimant is scientism, or scientific humanism, especially as exhibited today in the writings of Julian Huxley. All of these "isms" are most eager to "unify" us in the truth.

The political logic of this position has been clear ever since Plato wrote the *Republic*. If some one class is really in possession of the one true truth, then that class should have authority over others. That class should have the power and the perquisites that go with its sacred monopoly. Any talk about freedom of conscience or about freedom of expression apart from this one true truth is iniquitous. And so, regardless of whether the chosen class consists of Catholic priests or of Calvinist "saints" or of Communist party members or of the scientific intelligentsia, it will inevitably incline toward dictatorship.

A second theory of the truth is dualism. This is known as the doctrine of the two-fold truth. On this assumption man is in possession of two main strands of truth. One is religious and revealed. The other is scientific and is based on observation and experiment. These two kinds of truth may well contradict one another; in fact, they frequently do. Yet in the larger economy both are a part of the truth of God, in whose mind they are one, although to our limited human intelligence they are in critical and apparently hostile tension with one another.

This theory developed historically toward the end of the Middle Ages as a useful device for liberating scientific inquiry from the stultifying tyranny of religious dogma. It is interesting that today many scientists still cling to such a device. However, in our age, when the relative intellectual prestige of science and of religion is reversed, one might justify dualism as a means of liberating religious faith from the stultifying though covert tyranny of scientism.

Popular View

This dualistic approach will always appeal to the realist. It seems obvious that religion and science are concerned with different areas and different kinds of truth. Why should they be made to agree with one another? But there are two difficulties with this doctrine: (a) Any historian of ideas knows very well that scientific truth and religious truth have always interacted intimately with one another, both creatively and destructively; (b) For the genuine realist there are more than two claimants to the truth. There are many, many others.

This brings us to the third view—relativism—which is the dominantly popular view today in spite of the powerful authoritarian structures that still adhere to the monist view of the unity of truth. In relativism we are saying that all truths are relative to time and place. Ruth Benedict helped to popularize the idea of cultural relativism, while Oswald Spengler argued persuasively that even the so-called

(Continued on page 31)

Prof. Fitch is dean of Pacific School of Religion in Berkeley, Calif., and professor of Christian ethics. Photo by courtesy of Harcourt, Brace.

Midwest CC Women Meet at Oak Park

HARDLY a day goes by," states the editor of *Guideposts*, organ of the National Fellowship of Congregational Christian Women, "that somewhere across the country a state Women's Fellowship meeting is not in session. There are state board meetings, annual conferences, area, association and district meetings, workshops, retreats and rallies. These gatherings generally have on their agenda worship, program, business and, in most cases, some form of leadership training. Reports indicate diligent efforts are being made to train persons for responsible positions of leadership."

These words illustrate the wide spread of responsibility and the urgent need for trained women to assume the leadership of Women's Fellowship groups throughout the United States. Recruiting and training new and experienced leaders have become so important, in fact, that pre-sessions for women at the Midwest and Eastern Regional Meetings have turned from inspirational and general sessions open to all women to specialized workshops for groups of leaders.

Pre-Session Workshops

At the women's pre-session meeting at the recent Midwest Regional held at First Congregational Church in Oak Park, Ill., there were eight different morning and afternoon leadership workshops. Not only was there the traditional workshop for state presidents of the fellowship but, for the first time, association presidents from the seventeen Middle Western states held their own separate workshop. State chairmen of the fellowship's six national departments—evangelism and spiritual life, stewardship, Christian education, missionary education, social action and friendly service—held separate sessions with national chairmen and other leaders.

How to find women with leadership potential was a major item discussed by the presidents. And it's not only a question of what methods to employ to find them, but what motives appeal to an already busy woman, and what approach to take with such a woman in discussing a possible office.

Mrs. Clarence F. McCall Jr. and Dr. Lavinia Scott spoke to Midwest women.

Motives include "an opportunity to develop the whole woman." But make it clear to the new leader, the presidents advised each other, that "we are doing all this for God." Such questions as how to set up camps, retreats and fellowship meetings, how the president uses her time, how to deal with personality problems, standards for fellowships—all these questions were asked in order to carry out the aim of the Women's Fellowship. This aim is "to cultivate the spirit of Christ in every area of human life, beginning with our own lives and reaching out into the home and community and the uttermost parts of the earth."

Suggestions made to implement the over-all aim included furnishing blanks that all church women can fill out to indicate their qualifications for service, providing job analyses to the nominating committees, helping the women see the Women's Fellowship as a great challenge and opportunity for service.

The state and association leaders will in turn exchange views on these and many related questions in workshops they will lead in coming months for local leaders throughout the Middle West.

The tone of the workshops was set at the opening worship service. Based on the hymn "Forward Through the Ages," the service of worship, led by Mrs. Clarence F. McCall Jr. of Oak Park, traced the forward thrust of Christianity from Paul, Peter, the writers of the Gospels and "all the nameless ones of the early church" to "our Congregational forebears, when they came to this New World."

The Rev. Dr. Alford Carleton, executive vice president of the American Board of Commissioners for Foreign Missions, spoke of modern missionary work, the rehabilitation of refugees and the necessity for modern Christian higher education at home and abroad.

The need for more personnel and money, Dr. Carleton told the women, is acute. Last year the overseas board desperately needed eighty new missionaries but the final number commissioned was only forty-eight, about half of whom were not members of Congregational Christian churches.

Challenging Mission

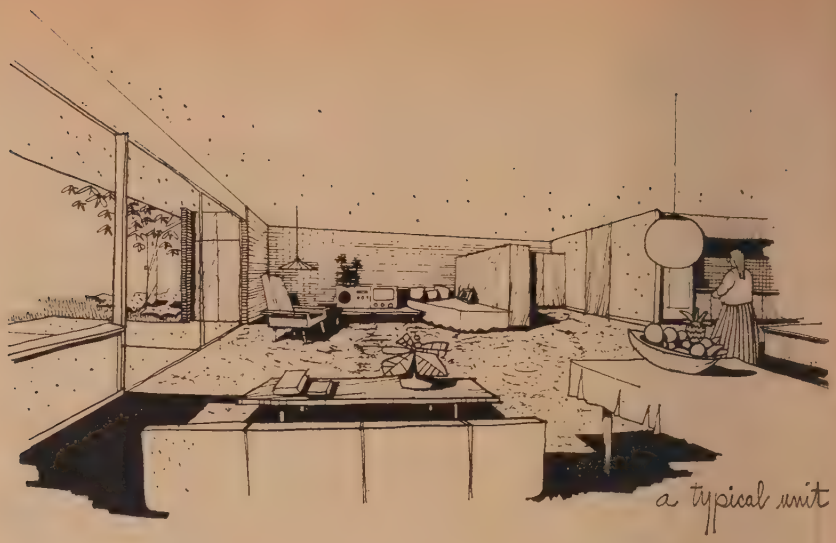
Dr. Lavinia Scott, principal of the American Board's Inanda Seminary for Girls in Natal, South Africa, supported Dr. Carleton's call for personnel. The average age of the missionary on the staff of Inanda, a secondary school and the only private Protestant school left in South Africa, is 58, she reported. "We need young people with the courage to accept the challenge in South Africa! It's risky; there may be an explosion or revolution. But there also may be an atomic bomb dropped on Chicago!"

The Rev. Dortha Weaver, Chicago area director of the migrant ministry of the National Council of Churches, pointed out in the final address that there are an estimated two million migrant workers in the United States whose average income is reported to be $800 a year. Less than 10 per cent of them are being reached by the migrant ministry. The Woman's Gift of the National Women's Fellowship in the present biennium will provide $12,000 for work among migrants.

Mrs. Robert W. Reneker, national recording secretary and past president of the Illinois Women's Fellowship, presided at the pre-session arranged by Lucille D. Frost, associate secretary of the National Women's Fellowship.

MARY P. HARRINGTON

Mrs. Harrington is special correspondent on lay activities for *United Church Herald*. Photo by courtesy of the author.



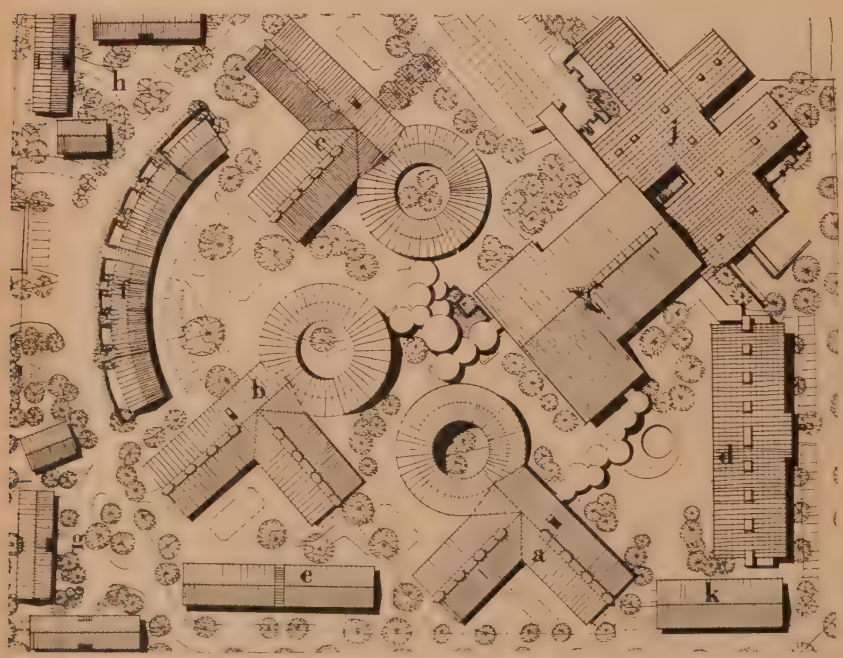
CHARLOTTE C. JONES

A Christian Community for Retirement

A Community of Homes for Laity and Clergy, Sponsored by Conference of Southern California and Southwest

MORE than ten thousand feet above the gold-studded citrus groves of the Pomona-Claremont area in Southern California (thirty-five miles east of Los Angeles) towers Mt. San Antonio, or "Old Baldy." Its granite pate is covered with sparkling snow in ski time and when spring returns to the rolling hills cupped about lovely Pomona Valley, the alluvial plains are transformed into a garden paradise. This was the spot chosen some seventy years ago by the Congregational General Association of Southern California as the site for a college to train youth both spiritually and intellectually. Pomona has now attracted four more associated schools of higher learning, as well as the beautiful new Southern California School of Theology.

This ideal location was also selected by the Congregational Conference of Southern California and the Southwest for the realization of a long-cherished dream.



Architect's sketch of Mt. San Antonio Gardens ground plan shows central building housing dining room and personal care facilities surrounded by apartments.

Leisure Years

Anna Peterson, a school teacher of vision but lonely in retirement, first had the dream. Then the Claremont Church, to which she left her little cottage toward the initiation of just such a project, took over the responsibility for bringing joy into the lives of solitary people like herself.

Interest grew quickly on the part of people seeking a more satisfactory way of spending their leisure years. It was guided by a capable board of trustees, under the sponsorship of the conference, including such men of vision as Otto C. Knudsen, president, Jesse F. Perrin,

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Charlotte Chambers (Mrs. Harold G.) Jones is the wife of the minister of the Claremont Church (Congregational), Claremont, Calif. Photos by courtesy of Mt. San Antonio Gardens.

treasurer and conference superintendent, and Raymond Voigt, manager. It has now come to full bloom as a non-institutional type of home called appropriately "Mt. San Antonio Gardens" of Congregational Homes, the latter part of the title referring to the business entity, a California non-profit corporation.

Restful Haven

Mt. San Antonio Gardens will provide a restful haven for those ready to relinquish heavy burdens, for those who have been looking forward to long-postponed opportunities for further intellectual and spiritual growth, or for those who feel the urge merely to relax in peaceful and beautiful surroundings. While open to all Christians, the board naturally wishes to serve members of the United Church of Christ primarily.

Glancing at the original plans designed by the well-known architectural firm Kenneth Lind Associates of Los Angeles, it is apparent that Mt. San Antonio Gardens is a most unusual scheme for making one's retirement dreams come true. Clustered in homey village style are various types of modern, functional yet artistic buildings to meet all requirements at a minimal outlay. The homes succeed in conveying that feeling of "at-homeness" by incorporating the best features of several architectural styles without actually copying particular forms.

A special innovation will be the pleasing device of using round or curved units to capture a maximal amount of sunshine, as well as for variety and charm, to alternate with the straight-line structure. All is to be further enhanced by carefully landscaped gardens, intriguing walks and the restful sweep of lawns.

Plans call for more than 200 living units of various sizes, from semi-suites to cottages, grouped on the outskirts of the grounds. All types of modern equipment are to be incorporated in both structure and basic furnishings. There will be two-way communication systems, wall-to-wall carpeting, Venetian blinds or drapes.

Residents, however, will be able to have their own favorite furniture unless, of course, they prefer the fun of "getting away from it all," in which case, why not endow Goodwill Industries or Salvation Army and start anew?

The accompanying ground-plan sketch *(opposite page)* shows the main buildings housing a luxurious dining room seating 275, lounge and library, lecture and music rooms, hobby shops for crafts, sewing or weaving, game rooms, a snack bar and even a beauty salon! Of course there will be an infirmary, with all medical facilities available to those who need them. The open garden court will prove a favorite place for social activities, visiting or just loafing.

Perhaps there is no place in the entire country as delightful as the picturesque Pomona Valley.

Constant Inspiration

The cultural atmosphere of Claremont, the nearest town, is provided by the colleges and the residents, many of whom are presently or were formerly engaged in educational or religious work. Concerts and lectures supply constant inspiration and diversion.

The Claremont Church, organized in 1891 in the first building of Congregationally-founded Pomona College, has grown to a membership of over 2,300 and is now housed in a beautiful sanctuary planned and decorated by well-known Claremont artists. It has been the center of community activities and spiritual life since pioneer days and is ecumenical in its membership, which represents some fifty-five denominational backgrounds. Thus the many advantages of Mt. San Antonio Gardens will be matched by the unique quality of its surroundings in the Pomona Valley.

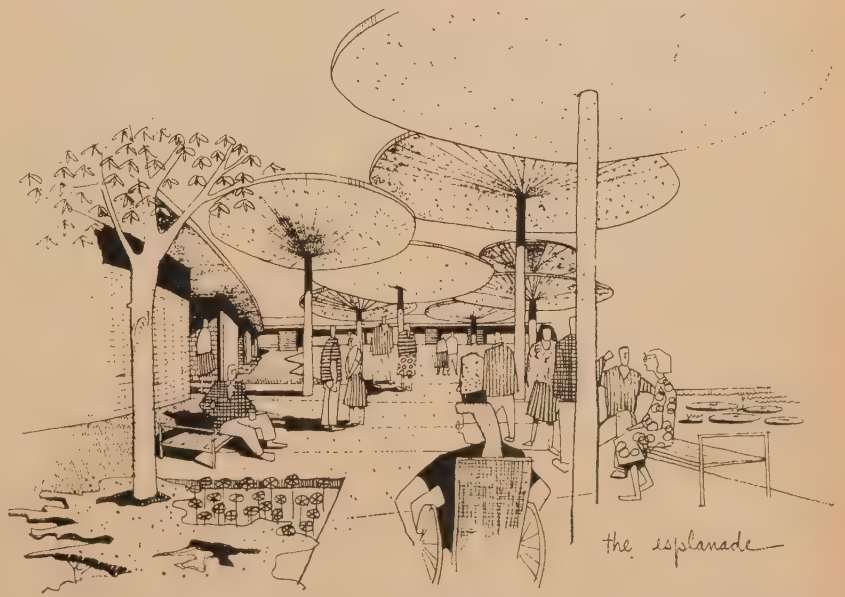
The ground plan shows that over thirteen acres of a former orange grove are set apart for this new $4,000,000 Mt. San Antonio Gardens.

Spacious Living

The buildings combine 171 semi-suites and eighteen one-bedroom suites, with private patios and balconies, personal care buildings, one-bedroom apartments, efficiency apartments, one- or two-bath cottages, assembly, chapel, lounge, dining room, medical, administration, crafts and staff quarters. A uniquely covered walkway (sheltering residents from too much sun or rain) will connect apartment units with the central building.

Many reservations have already been received from prospective residents although the ground-breaking has just taken place.

Spacious living areas, with mountain views, range in price from about $7,000 to $11,500 per person, with a monthly fee of $175 to cover meals, flat laundry, heavy housekeeping and medical, nursing or hospital care. For details write to Dr. Albert D. Stauffacher, 358 W. Fourth St., Claremont, Calif. Many readers knew Dr. Stauffacher as minister of the CC Missions Council.



A special feature of the homes is an open garden court, which will doubtless prove popular for social activities, leisurely walks or loafing in the sunshine.

How Much Is a Man Worth?

A MEDITATION

In college ethics classes we were told that "dignity" was more than a matter of bearing and dress, that this Latin word bore some relationship to the Anglo-Saxon "worth" and that without this real worthiness, a man could appear dignified yet, at the same time, be rather worthless and even ridiculous.

We of the free world, especially when we adopt our best "platform manner," are fond of exalting human dignity. We believe in it; we claim that our democracy is its supreme champion and that if we permit our way of life to die, human dignity will die with it.

True Standard

Where shall we go to discover our real worth, the only true ground for the dignity we prize so much? Shall we consult our banker? Are our payments to the Bureau of Internal Revenue the sole standard of our value? Are we to be measured only by what we can earn as a "hand" in the cotton field or in the factory, or by what we can get as a professional baseball player or as a member of a law firm?

Writes Robert Browning in his "Rabbi Ben Ezra":

All I could never be,
All, men ignored in me,
This, I was worth to God. . . .

Centuries before Browning a man about to die for his faith set down his timeless conviction:

"See what love the Father has given us, that we should be called children of God; and so we are. . . . It does not yet appear what we shall be. . . ."*(I John* 3:1,2).

Not all of us can rise to this conviction. Why keep on trying when sometimes God doesn't seem to care what happens to us? "For two cents I'd sell my soul to the devil!" cried the desperate hero of Stephen Vincent Benét's modern classic *The Devil and Daniel Webster*. His New Hampshire fields were stony, the young farmer just could not get a start, everything was against him.

According to the story, that young man never had another poor day. The very next minute he discovered some hidden gold under the stable floor. Unfortunately, he had signed his contract with the Evil One in the meantime. He became rich and respected; all he had to promise in return was his soul—a small thing, he thought.

Man's Soul

But there came a day when his satanic majesty came around to collect. The poet uses a lot of license to save the lost man from the tormenting flames. Daniel Webster actually accomplished the feat, although we may suspect that the New Englander's Old Scratch lacks some of the holding-on powers of the real Traducer of Souls!

That young farmer doesn't lack company. More than once many of us have declared that we "felt like two cents" when we have suffered some real or fancied indignity or embarrassment. And there are those who wouldn't give even that sum for many a man's body or soul. Some, we say, are not worth their salt: others are not worth the powder and shot to blow them to bits.

Let's return to John's letter again. It was short enough to fill only one sheet of paper. It was a circular letter, traveling by special messenger to the churches of Asia Minor. And let's glance at the postmark: it appears that the letter was dated about 100 A.D.

Humble Followers

That would bring us to the time of the Emperor Domitian, who had put to death his cousin, the consul Flavius Clement, and banished the consul's wife because they dared confess that they were Christians and therefore refused to pay honor to his imperial majesty. If the Emperor could deal thus with his relative, a high official in his government, what was the lot of the humbler followers of Jesus Christ? We know all too well.

John had seen all of this persecution and suffering. But he had seen even more than his fellow Christians dying for their faith, whether blazing as human torches in the pleasure gardens of Nero or being thrown to the lions or living in hourly fear of the arrival of the secret police.

John had seen with his own eyes the man approved of God, whom he had come to know as "the Christ, the Savior of the world." "We are God's children now!" John's vision of man's worth staggers us. It is too wonderful. We cannot really believe it. But let us look at the record. It started when a young prophet from Nazareth began to lay his finger on the common man and to claim him for God. Our Lord never paid a higher tribute to human dignity—human worth—than when he called a few Galileans to share his divine mission and to take over his work when he should be compelled to leave them.

Uncompromising Men

We still marvel at what these future apostles were able to do after they had yielded their full allegiance to the Master. John's dream may sound visionary but their deeds are solid fact. History and geography attest the might of these unpromising men of Galilee. In a few months or years these men were ready for their life work. Our Lord was so sure of them that he gave the keys of the kingdom into their hands.

Not many years later all of these men were dead—and immortal. In their short span of life they had done the deeds and set down the record of the world's greatest achievement in the revaluation of man. If we believe in ourselves or our neighbor, in our country or our future, it is because there walked in Galilee and died for us in Jerusalem this champion of humanity, who inspired men to walk with him and to die for him. Nor were these chosen twelve to be the chosen few.

Just as Peter, James, John and the rest rise to gigantic proportions before our eyes under the Master's believing touch, so the leper comes forth from his untouchable prison to feel the surge of life through his wasted frame; so the dying thief's inner worth is recognized by Jesus even as the thief himself recognizes Jesus; and so the woman in

ADDISON H. GROFF

Dr. Groff is pastor of Park Community Church (E and R) in Baltimore, Md.

Samaria responds to Jesus' understanding of her loneliness and fear.

How much is a man worth? Whatever our worth in the eyes of the world, we are always in danger of selling ourselves too cheaply. A gadget will entice us, a luxury liner will send us into raptures, a social blunder will give us sleepless nights.

How much is a man worth? Our Lord acted as if he believed that every man's soul was of infinite worth. And John believed that Jesus meant just that and that when Jesus so believed and so acted, he was believing and acting for God.

What shall a man be worth? We may as well face it: the space age is upon us. Some will adjust to it quickly, hoping to cure this dis-ease with all too facile remedies. Others will shudder away from every threatening headline. But the Christian is not dismayed.

Humble Men

Our faith has never feared heights or depths or stratospheres. Heavenly places and spaces are our native land. Angels and archangels, saints in glory, the redeemed of all ages sing the songs in which we join. The heavens still declare the glory of God, and a new heaven and a new earth are our promised land.

John, a man of vision, had also seen a great deal of history. We have the benefit of eighteen more centuries to confirm his record. Just as John saw a few humble men conquer the greatest empire of power, splendor and glory then erected by man, so have we seen that faith still going forth to conquer.

The end is not yet. Just as there dwells in the brain of the untutored person the ability to learn to know all the geometry of Euclid and all the symphonies of Beethoven, so there exist in our minds and hearts unfathomable depths of knowledge and achievement that will one day surpass all the discoveries of the past.

It does not yet appear what we shall be. "But," says John, "we know that when he appears we shall be like him."

"God has made us for himself." And he sent us his Son to challenge us not to settle for less.

Bed-Making vs. Butterfly-Catching

"LISA, come in here right now and make your bed," I called crossly from the upstairs window. A quick glance at the small figure in the yard stopped me even as I spoke. There she was, creeping up on a butterfly!

Fluttering Wings

If nothing interfered and all the rest of the world would mind its own business, she would advance cautiously, slow step by slow step, with never a sound, until her little hands could quietly, gently cover the fluttering wings.

I watched and waited. She had not heeded—if she had heard—my ultimatum and I was glad. The lean little body was bending forward, balancing, balancing, tiptoeing in slow motion. The maneuver was proceeding well. Even the wariest butterfly was not likely to escape. Finally she was hovering over it and then, at last, she held it in her hand.

All else forgotten, she stood there fascinated. I knew from past butterfly-catching experiences we had shared what she was feeling: this is a high moment, this moment when I have caught something wonderful, beautiful and am holding it in my hands. I hoped she was thinking, too, of the words we had often used at such times, "Stand still; think of the wonders of God!"

She took her fingers off the wings and let the little creature stand free on

MARY JEAN IRION

her palm. They walked around, the two of them, Lisa with obvious delight and the butterfly with apparent calm. After awhile, Lisa lowered it carefully to the bright blue petals of a flower, then backed away and waved.

The telephone rang, the busy day progressed and not until bedtime was I reminded of the still unmade bed. Not a very good lesson in responsibility but tomorrow would be another day. Today there had been the butterfly experience.

So it begins this early, I reflected, this conflict between the practical and the impractical. Even at 6 years of age the forces are already pulling—the routine, uninteresting things that ought to be done, and the exquisite, lovely things we long to do. Bed-making versus butterfly-creeping. Duty versus pleasure. The sensible, ordered routine versus the moment of joyous, complete abandon.

Delicate Colors

Ah Lisa, I am glad the butterfly won! You can't spend your life catching butterflies, of course, and I hope you won't ever get used to living in a house with unmade beds. But beware of always, consistently being practical. A slavish devotion to the never-ending routine duties that will increasingly press you can crowd out every butterfly from your life until you will, little by little, learn to get along without them; and at last, numbly, you will never even miss them.

So do make your bed, child, first thing in the morning, most mornings. But sometimes lie down at night in the rumpled sheets without a twinge of guilt, remembering how the sun shone on the delicate colors of a butterfly's wing, remembering how strange its dust felt on your fingers.

Mary Jean (Mrs. Paul E.) Irion of Prairie View, Ill., is the wife of the professor-elect of pastoral theology at Lancaster Theological Seminary, Lancaster, Pa.

Why is the Church on the modern College Campus?

LAWRENCE N. JONES

Students and faculty need church ministry.

THE plain fact is that at this university the churches seem to have no real interest in the educational process. They seem only to be interested in extending a kind of maternal watch-care over the students. They apparently consider the university to be a battlefield upon which they must fight a 'holding operation' for the church."

This statement made recently to a group of churchmen by a college administrator of a large Eastern university is a typical view and a judgment on the efforts of the churches to minister in institutions of higher learning.

Spiritual Needs

This administrator even went on to say that his university intends to introduce courses in religion and to set up an interfaith religious program to compensate for the inadequate job the churches are doing to meet the spiritual needs of the campus community. There is sufficient truth in this statement to highlight a fundamental fact as to the relationship of the community of faith to the community of learning in America. It is all the more tragic because the Protestant churches in America, since earliest colonial times, have had a continuing concern for, and have been so closely connected with, higher education.

In New England the concern for learning rested on two basic convictions: (1) that the plan of salvation was laid out in the Bible and that this made it imperative that everyone be able to read and understand the Scriptures; and (2) that education in itself enhanced one's ability to serve both the state and the church. Indeed, for two centuries the church dominated higher education throughout America, ministering to students principally through church-related colleges and schools. The suspicion each has for the other—a prominent characteristic of the relationship between church and college—cannot be accounted for entirely by accusing the church with unfaithfulness to its historic involvement in and respect for higher education.

From the founding of America influences were at work that were to make inevitable the establishment of systems of public education. Indeed one may say that the very fabric of early American democracy with its open door to immigrants and its consequent rapid growth, its plurality of religions, its respect for the "common man," its insistence on the separation of church and state and the realization of the founders that democratic institutions could only survive if undergirded by an educated electorate made public education mandatory.

By 1900, although the majority of the colleges had been founded by churches and were still under their control, it was clear that private and state colleges and universities were going to serve the majority of American students. It was also clear that the churches could no longer meet their responsibility to higher education wholly through their own schools.

The challenge of ministering to students within the new "secular" institutions was met principally through two new patterns of work. The first was the establishment in 1877 of the student Y.M.C.A. The "Y" was an attempt by committed churchmen to minister to students outside the formal structures of the churches, which were increasingly demonstrating an inability to cope with the problem of "religion on campus." The efforts of the churches to adapt to the new situation within higher education took the form of student churches, denominational guilds, programs centered in parish churches adjacent to college campuses and the establishment of Bible chairs or departments in some of the larger universities.

The campus minister is a fairly recent arrival on the university scene. Congregationalists called their first full-

College students plan with pastor.

Good fellowship is a vital part of the church's campus program.

Students leave chapel service held by U.C.F. group at Bowling Green, Ohio.

time university pastor in 1906 to work at the University of Wisconsin. Prior to that time several congregations had employed part-time student assistants to work among students. The Reformed (of the E and R) Church did not call its first university pastor to work at the University of Pennsylvania until 1923. By 1944 the Congregational Christian Board of Home Missions had established a budget for Christian ministry to students, although national appropriations to the campus ministry at Wisconsin had been made as early as 1910. In 1946 the Board of Christian Education and Publication of the E and R Church established a Department of Student Work, which was re-designated the Department of Campus Christian Life in 1955.

Conscious Effort

The organization of student groups grew apace with increased campus ministry personnel and culminated in 1946 with the formation of the Congregational Student Fellowship, which two years later merged with the E and R student organization to form the United Student Fellowship.

This brief survey reveals a conscious, though sometimes faltering and fragmentary, effort on the part of the churches to minister to students on the college and university campuses. We have seen that in earlier times, primarily in New England, churches viewed education as indispensable to their own life as well as to the life of the state. With the rise of secular or independent colleges and universities the concern of the church became more parochial. Our ministries were directed more toward "preserving our students" for the church than toward spreading the good news of the gospel in the world or equipping students for the work of the ministry. In his article in the October 1 issue of *United Church Herald*, the Rev. Hartland H. Helmich pointed out that even today many churches justify their involvement in campus ministry programs by reference to services rendered to their students.

It is the underlying thesis of this article that the mission of the church to the university or college is and should be no different from its mission to any other segment of society. Wherever the church is, its mission is that all men may know the love of God revealed in Jesus Christ. Stated negatively, the thesis is that the mission of the United Church in higher education is not primarily to swell denominational rolls or even to hold those already enrolled.

Rather, the function and tasks of the institution of higher learning and the activity of persons who live out all or part of their lives in it are consistent with the will and purpose of God, and both the institution and the persons in its community are the object of God's searching judgment and his redemptive love.

What I have been describing in the previous paragraph is one of the primary affirmations of the church about itself and its mission. The church certainly recognizes other institutions in society and has affirmed the necessity of their existence. Colleges and universities are particularly strategic institutions. What does the church affirm about these institutions as it seeks to minister on their campuses?

First of all the church recognizes that colleges and universities have special functions to perform for society, which are not the same as those to which the church is called. In this sense the church and the university may complement each other and are not necessarily competitors. Each needs the presence, criticism, understanding and aid of the other in order that it may be faithful and responsible to its calling.

Dr. James B. Conant, former president of Harvard University, has said that the task of institutions of higher learning is to transmit the cultural heritage, to man the professions, to advance the frontiers of knowledge and to cultivate the life of the student. These are important tasks without which civilization would rapidly degenerate. Someone else has said that each generation is only one generation away from barbarism. It is the function of the university to see that the cumulative knowledge of society is not lost. And if the church is going to minister effectively within the university it must take these tasks of the communities of higher learning seriously.

God's Purposes

One popular assumption is that the major function of the college or university is to equip the student for a vocation. As important as this is, it is imperative that the churches be aware that they do infinitely more than this. All of us are the beneficiaries of work that is performed in the colleges and universities, since it is here through basic research that efforts are made to solve many of the problems perplexing society.

Consider how our knowledge of the physical universe has been enlarged by such study. This is the proper province of communities of higher learning rather than communities of faith. As educational institutions work at this task God's purposes are being served, for here offering is made of mind and the truth thus discovered is to the glory of God, creator of all that is. Have we not been enjoined to love God with heart, soul and mind?

In the second place, the church believes that the task the colleges and universities are given to do is so important that the church's proper role in relation to them is that of servant, assisting them to achieve their goals. We are free to be servants when we recognize that as Christians our faith is that God is truth, that his creation is good and that wherever truth is found it cannot be contrary to him.

Finally, the church is aware that the university or college is not some giant, impersonal, hostile robot, but a community, or group of communities, engaged in a special enterprise and consisting of the persons who work and live within them who are at the same

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Mr. Jones is administrative secretary of the E and R Intersynodical Committee for Campus Ministry. Photos by courtesy of Chicago Theological Seminary and Three Lions, New York.

Continued on next page

time the objects of God's love and redemptive action. The educational communities are made up of people who are just as desperately in need of the good news of the gospel as any persons anywhere. It is the mission of the church to make sure that here the gospel is proclaimed and made tangible in the living witness of its fellowship. It is well to call attention at this point to the fact that unnumbered students, faculty and administrators are witnessing to their faith and actively participating in the effort of the church to be faithful to its calling.

The campus ministry of the United Church is grounded in these affirmations about the mission of the church, and the nature and task of the university or college. And in no less than 130 institutions university chaplains, college-town pastors or committed members of the church are seeking to make certain that the body of saints are equipped to be witnesses in lecture hall, in dormitory, in laboratory, in administrative office or anywhere else on the campus.

The briefest outline of the campus ministry would have to take note of disciplined study programs, counseling services, conferences, retreats and opportunities for worship and fellowship it provides. Included would be the rigorous attempts to relate the community of faith to the community of learning and the constant effort to help believers to know what is demanded of them in order that they may be obedient in the world of the university. Worship, study, active witness—this is the life of the Christian community in the university. To this community the campus ministry of the United Church seeks to be servant.

The campuses of the universities and colleges of America are strategic frontiers on which Christians are called to witness. Unfortunately the mission of the church on these frontiers is too little understood and the ranks of workers are too thin to serve in more than a limited way the great body of people involved in higher education. The campus ministry needs both the support of the church in all its dimensions and the commitment to active participation in its mission by clergy and churchmen prepared to bring to it a serious respect for the task of universities and colleges as well as a firm conviction that here God's lordship must be proclaimed and his love made manifest.

The Ideal Christmas Gift

MARETA F. KAHLENBERG

MANY readers of *United Church Herald* will be biting their pencils and scratching their heads before long, wondering what to give friends for Christmas. One by one they will put a mark opposite this name and that, indicating a decision. But some names will call for special attention. Those are the ones we can help you with.

There's your minister, for example. You will want to remember him, of course, but what in the world would be fitting? It's hard to know. But is it? How about our *United Church Herald* at our special Christmas-gift rate of $2.00, if he isn't a subscriber.

If he isn't, the *Herald* is just the thing—especially if he is one of our younger ministers or one from another denomination who hasn't yet discovered *United Church Herald*. If he is not getting and using our fact-full, inspiration-packed journal, send in his name and address with your check for $2.00—and he will receive a valuable Christmas gift from you—something he will appreciate and find extremely useful.

Then there's that "shut-in" and lonely friend who can't get to church any more but who is eager to keep in touch with church life. She has always been very thoughtful of others but now she feels cut off. Wouldn't it be in keeping with the Christmas spirit to help build her a kind of spiritual bridge so she won't feel so isolated? A Christmas gift of *United Church Herald* at $2.00 can do this wonderfully. Even if her eyes are failing, she can surely read the clear, large print—and the numerous pictures will delight her.

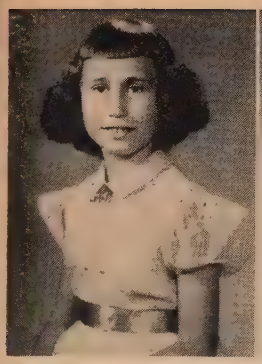
It was appropriate that Mr. Newcomer was elected a trustee of the church at the last annual church meeting. He shows signs of becoming a valuable asset to the church and it is good policy to add strong new people to your church boards and committees. You realize, though, that Mr. Newcomer doesn't have much United Church background orientation since he and his family came from another religious fellowship. Why not tactfully subscribe to the *Herald* for him and have it sent as a Christmas gift with your best wishes?

Those next-door neighbors of yours have turned out to be delightful people—so congenial, so friendly, so interested. When they joined your church recently it was a very special event for them. This is the first Christmas that you have known each other and a not-too-expensive gift would be a sincere token. What better solution than *United Church Herald?* So send name, address and check for a gift subscription.

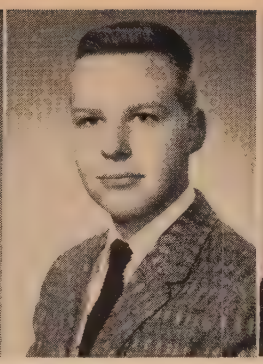
You've probably noticed several times that there are always one or two Roman Catholic publications in the reading room of your public library but not a single Protestant one. Why? Probably because some earnest Catholic took the initiative. Why not be a good earnest Protestant and take the initiative also? Take advantage of the *Herald's* special Christmas offer. You can subscribe for your library at very little cost and it would do a lot of good. What an excellent idea to have at least one first-class Protestant journal in your library for people to read!

What a well-trained, conscientious teacher your youngster has at church school. You know perfectly well that she receives no salary or fee, yet there she is, Sunday after Sunday, rain or shine. *United Church Herald!* A splendid thought. Send your check today for a Christmas-gift subscription. Is there anyone else you can't decide about? Very well, send *United Church Herald.* Don't puzzle over your Christmas list until in desperation you rush to the nearest corner store. Here's the finest sort of personal remembrance—*United Church Herald*—one that people will love to have. It is a Christmas gift that repeats itself twenty-four times a year.

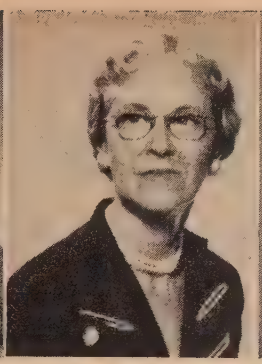
Mareta F. (Mrs. George) Kahlenberg of Two Rivers, Wis., is a member of the Joint Publication Committee of *United Church Herald* and a promotional adviser.



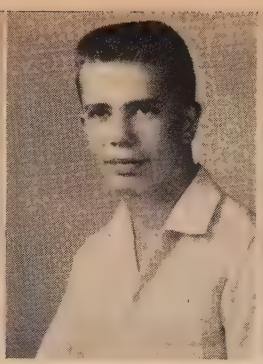
Linda Rhodes



Thomas R. Friese



Mrs. E. C. Gadpaille



Paul R. Dassel

Mrs. N. W. Duzen

Stewardship Project Winners Announced

AWARD winners in the annual Stewardship Project conducted in more than one-half of the congregations of the Evangelical and Reformed Church were selected recently out of more than 49,000 participants.

The Stewardship Project is an annual venture in which members of local churches study some phase of Christian stewardship and then write essays, poems, plays, hymns or make posters on an assigned topic. The general theme for 1959 was "The church's strength —faithful stewards."

First-Place Winners

Pictured above are Linda Rhodes, Martinsburg, Pa.—first place winner in Group A (9-11 years of age) for her play; Thomas R. Friese, Chicago, Ill., a winner of first place in Group B (12-14 years of age) for his poster; Paul R. Dassel, Evansville, Ind., winner of first place in Group B for his essay; Mrs. Norman W. Duzen, Buffalo, N. Y., winner of first place in Group E (for adults) for her hymn; and Mrs. E. C. Gadpaille, New Orleans, La., first place winner in Group E, for her poem.

PAUL E. STRAUCH

Other first place winners were: Donald Knecht, Buffalo, N. Y., for his hymn in Group A; Kathy Hoover, Roaring Spring, Pa., for her poem in Group A; Marilyn E. Mohr, Kahoka, Mo., for her essay in Group A; Joan Schwantes, Horicon, Wis., for her play in Group B; Sharon Grabert, Mt. Vernon, Ind., for her hymn in Group B; and Dwight Lockerby, Faribault, Minn., for his poem in Group B.

In Group C (15-17 years of age) the first place winners were: Sarah Ann Schaeffer, Bethlehem, Pa., for her essay; Karen Pantermuehl, New Orleans, La., for her poster; Ruth Dauster, St. Charles, Mo., for her play; William Ast, Memphis, N. Y., for his hymn; and Sue McDougald, Shaker Heights, Ohio, for her poem.

In Group D (18-24 years of age) the judges selected as first place winners: Louise E. Lesher, Reamstown, Pa., for her essay; David H. Becker, Milwaukee, Wis., for his poster; Delores A. Kuenning, Rising Sun, Ind., for her play; Margaret E. Nofsinger, Navarre, Ohio, for her hymn; and Joyce M. Korinth, Winchester, Va., for her poem.

The other first place winners in the adult group, in addition to Mrs. Duzen and Mrs. Gadpaille, were: Mrs. Sylvia S. Bieber, Thurmont, Md., for her essay; Carol Jean Hoff, Florissant, Mo., for her poster; and Elizabeth Hollinger, Abbottstown, Pa., for her play.

Begun in 1922 as a contest for the making of posters and the writing of essays, the Stewardship Project has been extended to include the writing of poems, plays and hymns. A general theme for the year is selected, together with suitable subthemes, for five age groups into which the participants are divided.

General Content

The entries in each of the five categories and in each age group are first judged on the congregational level, and the best ones are then submitted for synodical judging. The winning synodical entries are in turn submitted for national recognition. All entries are judged on the basis of general content, originality, style, clarity and neatness.

Announcements and materials for next year's thirty-eighth annual Stewardship Project, which is based on the general theme "Christian stewardship strengthens today's family," are now available from the E and R Commission on Stewardship, 1505 Race Street, Philadelphia 2, Pa. The dates for the 1960 project are January 4 to February 15. All members of a United Church of Christ congregation or church school are invited to send in entries for next year's Stewardship Project.

Dr. Strauch is executive secretary of the E and R Commission on Stewardship. Photos by courtesy of the author.

Adjourned Meeting of 1959 General Synod

The adjourned meeting of the 1959 General Synod of the United Church of Christ will be held in the Sheraton-Cleveland Hotel, Cleveland, Ohio, July 6-8, 1960.

Sessions will begin on the morning of July 6 and will continue through the afternoon of July 8. The schedule of the sessions in this fashion will enable the delegates to give adequate attention to the revised draft of the proposed Constitution which will be presented by the Commission to Prepare a Constitution.

All delegates and associate members will be informed in ample time concerning the plans for the adjourned meeting of the General Synod.

Executive Council of the United Church of Christ
Sheldon E. Mackey, secretary

NEWS

WITHIN THE UNITE

PILGRIMS' FIRST THANKSGIVING RE-ENACTED IN CALIFORNIA

Steve Rubiola

A RE-ENACTMENT of the first Thanksgiving *(see photo)* is the answer Eden Congregational Church in Hayward, Calif., is giving to the question posed last year in *United Church Herald*: "Have we forgotten what Thanksgiving means?"

Members of the church began their preparations early last spring when those who plant gardens were asked to plant a little extra to bring to the house of the Lord; hunters were asked to reserve some game and all were requested to remember those things for which they are truly thankful. The Alden Fellowship at Eden Church has spent hours assembling recipes used by the Pilgrims and doing research on colonial costumes and customs. A history of the colonial church by Dr. Richard C. Norberg, Eden's minister, and the singing of early hymns end the program.

VERMONT LAYMEN HOLD WORK-STUDY RETREAT

THE twenty-four men who participated in the 1959 Vermont Laymen's Fellowship Week End at Camp Wihakowi near Northfield, Vt., were so impressed with their experience that they have recommended the retreat be an annual event.

In addition to fruitful hours devoted to worship, lectures on various Christian concerns and discussion of these problems, the men spent Saturday afternoon doing practical manual labor. One group painted an entire side of the camp's main building *(see photo)* while another group repaired cabins in need of attention.

The Vermont Congregational Conference, which has owned and operated Camp Wihakowi since 1957, depends largely upon volunteer labor to keep the buildings and grounds in good condition. The laymen who helped with the work projects discovered that in addition to the rich experience of fellowship that comes through working together, they developed a new appreciation for the conference camping program.

The laymen closed their week end with a communion service on Sunday morning at which the Rev. Max H. Webster, minister of the Vermont Conference, officiated. Arrangements for the week end were made by a committee composed of C. M. Russell, chairman, Charles R. Grant, Stanley K. James Jr., Carl Hendrickson, Henry Paulus and Kenneth B. Fisher.

INDIANA CHURCH DEDICATES NEW SANCTUARY

ST. MARK'S Evangelical and Reformed Church of Terre Haute, Ind., celebrated its third birthday last summer in a beautiful new sanctuary that had been dedicated only a few months before.

Born of a merger of three E and R congregations—Bethany, St. Paul's and Zion—St. Mark's was formally launched in July 1956 after several years of merger negotiations. Following the decision to unite, action was taken to dispose of the properties of all three parent groups and to erect a new edifice on a new site.

The present pastor, the Rev. Glenn O. Martensen, became the first resident pastor of the newly organized congregation early in 1957. Shortly thereafter one of the three sites was sold and worship services continued at the other two until the new church was completed.

The first unit of the new structure with its free-standing tower *(see photo)* is of masonry and brick construction, with all facilities on the ground level except for the choir balcony, which is at the rear of the sanctuary.

The sanctuary pews seat 300 people, but there is enough space at the sides and in the rear to take care of an attendance of 475. Also included in this first unit are a small fellowship area with kitchenette, a church office, a limited number of church-school classrooms and a chapel, which for the present is being used for church-school purposes. The entire building is air-conditioned. Plans have been drawn for a large fellowship hall with kitchen and for additional church-school facilities to be erected later. In selecting the new site provision was made for adequate off-street parking.

PENNSYLVANIA CHURCH OBSERVES CENTENNIAL

SALEM Evangelical and Reformed Church has stood for over a century in the open country near Spring Mills, Pa., giving eloquent witness to the centrality of the Christian faith in this rural community. Recent centennial celebrations marked the laying of the cornerstone of the present building *(see photo)* in 1859 but the congregation had been in existence for many years prior to this date. A pageant written by the present minister, the Rev. H. Elwood Williams, recalled these formative years.

In 1810, for instance, Lutheran and Reformed groups jointly used a building bought from the Presbyterians. By 1859 both groups had decided to build churches of their own, the Salem German Reformed congregation choosing the site of the present church. A two-story frame structure was erected with an eighty-foot steeple at an approximate cost of $1,800. The original pews are still in use. At the turn of the century the church was remodeled and the second story removed.

During the centennial celebrations five members who had been baptized in the church as infants eighty years ago were honored. Three sons of Salem Church have entered the ministry: the late Rev. Lott Kryder Evans, the late Rev. John M. Evans and the Rev. Dr. E. Roy Corman, retired, of Pittsburgh, Pa. Mrs. Corman is a daughter of Salem Church.

Continued on next page ➧

UNITED CHURCH PUBLICIST WINS RECOGNITION

A YOUNG Protestant woman publicist on the staff of the United Church of Christ's Office of Communication was voted "top lay instructor" of the workshop sessions at the first national Roman Catholic communications seminar held recently at Riverdale, N. Y.

The Rev. John E. Kelly of the National Catholic Welfare Conference's Bureau of Information, sponsor of the five-day institute, reported that a poll taken among priests, sisters and lay participants singled out Marjorie Hyer *(see photo)* of New York City, associate director of the Office of Communication, as the lay instructor whose workshop session had been "most helpful."

Some forty-five experts, many from New York public relations firms, the press, radio and television, served as "faculty" for the 125 registrants at the Catholic seminar.

Miss Hyer emphasized that church publicists should not use mass media to advance narrow parochial interests, but should point up principles common to the whole Christian community. She said: "We should not be primarily interested in getting the names of our churches in the news as many times as possible, nor in making celebrities of our church leaders. We should be more interested in getting across ideas and basic values to make people think for themselves."

Asked by a priest participant to evaluate Catholic publicity, Miss Hyer said it is "adequate in terms of inches" but is centered too much around personalities and "does not communicate clearly enough what Catholic ideas are and what the Catholic Church stands for."

Father Kelly said a similar seminar is planned for next year.

The Office of Communication was established five years ago by the Congregational Christian churches. In 1957, when the General Council of the Congregational Christian churches united with the Evangelical and Reformed Church to form the United Church of Christ, the office became the public relations agency for the United Church. The main office is located in New York City with area offices in Boston, Mass., and St. Louis, Mo. In addition to writing and disseminating news stories Miss Hyer organizes and directs week-long communication workshops to train lay leaders in the effective use of the mass media.

BANGOR SEMINARY DEDICATES NEW LIBRARY

THE new $300,000 Moulton Library on the campus of Bangor Theological Seminary, Bangor, Me., was dedicated recently with the Rev. Clarence W. Fuller of Melrose, Mass., chairman of the seminary's board of trustees, as the principal speaker. President Frederick W. Whittaker presided.

A plaque in the lobby of the new building bears the following inscription: "This building is named in honor of Warren Joseph Moulton (1865-1947) and his wife Helen Winifred Moulton (1862-1931). Dr. Moulton was president of Bangor Theological Seminary from 1921 to 1933 and professor of New Testament language and literature from 1905 to 1933. Mrs. Moulton shared her husband's devotion to the school and through their generosity the mission of the seminary will be perpetually sustained."

This occasion marks the completion of the first step in the 150th Anniversary Development Program of the seminary. The Moulton Library is the first new academic building to be erected on the campus in one hundred years.

Constructed primarily of brick, glass and aluminum, with the interior trimmed in red birch, the library provides shelf space for 70,000 volumes and a reading room with accommodations for seventy students. On the first floor there are a museum and a rare book room, a student lounge, the librarian's office and the library workroom. The stacks contain study carrels for twenty-four students. The seminary offices are located on the second floor of the library building, with offices for the president, the assistant to the president, the dean, the registrar, the director of student field work and the secretary to the president as well as a business office.

LAYMEN AND CLERGY ATTEND E & R "SPIRITUAL CONFERENCE"

AN UNUSUAL Spiritual Conference of Ministers and Laymen has been an annual event sponsored informally by the Evangelical and Reformed churches in Pennsylvania and nearby states since 1890. This year's conference, the sixty-ninth, was held on the campus of Cedar Crest College, Allentown, Pa., with approximately 150 ministers and laymen in attendance.

The five-day program was arranged by the Rev. Dr. John B. Frantz, pastor of Trinity Church, Pottstown, Pa., the 1959 president, and the Rev. John R. Weiler, pastor of Salem-Zion Church, Philadelphia, secretary.

The general theme for the daily Bible study hour, which constituted the core of the day's events, was "The servant Lord and his servant people," with the Rev. Richard T. Schellhase, assistant professor of religion at Ursinus College, Collegeville, Pa., in charge.

A review of some of the other themes studied during the conference indicates the wide range of interests included in the program at Cedar Crest College.

"Should a Christian tithe?" was discussed by the Rev. Paul E. Strauch, executive secretary of the E and R Commission on Stewardship; "A century of Darwin's influence upon Christian anthropology," by the Rev. Dr. Charles D. Spotts, chairman of the Department of Religion at Franklin and Marshall College, Lancaster, Pa.; "A critique of the ecumenical movement from the perspective of the Evangelical and Reformed tradition," by the Rev. Dr. Theodore L. Trost Jr. of St. Peter's Church, Lancaster; "The church and the alcoholic," by Dr. John Park Lee, director of the Division of Welfare Agencies of the Board of Pensions of the United Presbyterian Church in the U.S.A.; and "Our mission in the inner city," by the Rev. William H. Armstrong Jr. of Calvary Evangelical and Reformed Church, Philadelphia.

Dr. Dale H. Moore, president of Cedar Crest College, was the preacher at the opening service, and Dr. Donald L. Helfferich, president of Ursinus College, was the speaker at the annual banquet.

Call-Chronicle

Photo shows the Rev. Dr. John B. Frantz *(right)*, with the Rev. Theron M. Snyder of Trinity Evangelical and Reformed Church, Lewistown, Pa., president-elect for the 1960 conference, which will again be held at Allentown.

SATURDAY CHURCH SCHOOL MARKS 10TH ANNIVERSARY

ZION Evangelical and Reformed Church of South Bend, Ind., is observing the tenth anniversary of its Saturday Church School with the largest enrollment in its history. Eighty-six boys and girls are signed up to come to the church each Saturday morning from October to Pentecost to spend two hours in the study of religion.

All classes are taught by professionally trained teachers, who are paid at public-school rates. Instruction is available for children from the second through the eighth grades. The last two grades constitute the confirmation class and are taught by the pastor.

Bagby Photo

Every effort is made to maintain standards comparable to those of the public schools. All children of the community are welcome. About half of the children enrolled in Zion Sunday School also come on Saturdays. The number of children who drop out of Sunday school because they attend Saturday school is never more than two or three a year, according to the pastor, the Rev. Dr. Edward W. Brueseke. The expenses of the Saturday school are written into the church budget.

Citing the recovery of a sense of "cultural unity" as one of the less obvious values of the Saturday school, Pastor Brueseke commented as follows in a report on the school: "Children who spend much of the week end together in study and recreation, choirs and other activities related to the church feel tied to each other in a way that children who grow up in a church where there is only a casual contact on Sunday morning cannot feel." Photo shows members of the fifth grade with their teacher, Mrs. Theo. Schoenemann. There are four other teachers, including the pastor's wife.

NEWS of the WORLD

MRS. ROOSEVELT ADDRESSES CHURCH WOMEN

RNS

IN AN appeal to the nation's church women to do "some fresh thinking" about disarmament, Mrs. Eleanor Roosevelt *(second from left)* warned that many things will have to be done before world-wide disarmament can be realized. She addressed the United Nations Seminar conducted by United Church Women last month prior to their three-day triennial committee meeting in New York City. More than 400 U.C.W. leaders from across the nation were present. Declaring that universal membership in the United Nations is basic to international agreements on disarmament, Mrs. Roosevelt said: "You can't leave anybody out because all must accept the basic principles of the United Nations Charter before universal agreement can be reached." She cited Red China, which is not a U.N. member but has one-quarter of the world's population, and asked: "Shall all disarm but Red China?" This whole question must be thought through, she said, in the interests of world peace.

Leaders, with Mrs. Roosevelt, at the all-day U.N. Seminar included *(left to right)* Mrs. Fred W. Patterson, U.C.W. Christian World Relations chairman; Mrs. Roosevelt; Mrs. William Sale Terrell, U.C.W. president; and Florence Addison, Ghana representative to the fourteenth U.N. General Assembly.

Miss Addison is a graduate of a Methodist missionary school and won a Colonial Development Fund scholarship for two years of study in England. She is senior officer in the Ghana Ministry of Education.

CHURCHES RUSH AID TO TYPHOON VICTIMS

JUST helped to unload two trucks of powdered milk and flour—SOS materials from Yokohama—in the beautiful gymnasium of the Nagoya Y.M.C.A. Lord love the Y.M.C.A.!" This cryptic message from Dr. Reginald H. Helfferich *(right, in photo)*, executive secretary of the E and R Commission on World Service, was written on October 6 from Nagoya, Japan's third largest city and the center of the area devastated by Typhoon Vera only a few days before. Dr. Helfferich is visiting Church World Service outposts in various parts of the world and by coincidence was in Japan.

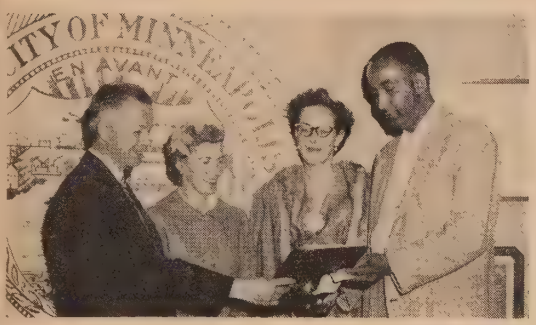
"Decided to have noodles made from flour and milk (SOS) to supply Y.M.C.A. medical tent station at edge of flooded area to feed people coming in from their flooded housetops for medical attention and who are weak from hunger," Dr. Helfferich continued. "Fortunately, too, Japan Church World Service had in process quite a large amount of hard biscuits made from SOS supplies. These prove ideal for people in flooded areas who cannot cook."

According to latest reports, over a million people suffered as a result of the typhoon—the worst to hit Japan in a quarter of a century. The World Council of Churches' first appeal for emergency aid for victims of Typhoon Vera brought more than $50,000 in cash gifts from the churches and thousands of tons of food

and clothing from member bodies in fifty-two countries. As the extent of the devastation became more apparent, a second appeal was issued for help in the long-term "more arduous" task of rehabilitation.

WIDE CHURCH

MINNEAPOLIS LAUNCHES FAIR HOUSING PROJECT



AN Interfaith Fair Housing Project, said to be the only one of its kind in the United States, has been launched in Minneapolis, Minn., with the cooperation and support of the Council for Christian Social Action of the United Church of Christ.

"Since all other forms of desegregation—school, church and the like—ultimately depend upon housing patterns," said the Rev. Chester L. Marcus, secretary for racial and cultural relations of the council, "the Council for Christian Social Action is giving high priority to this pilot project designed to combat discrimination in housing."

Minneapolis was chosen because it had favorable factors: the policy of the city and state, church groups that have expressed a real interest, and many social and civic organizations interested in fair housing.

The purpose of the project, according to Mr. Marcus, is to "explore, develop and use various methods for changing the climate of opinion among religious and other groups in Minneapolis, so as to create greater support for open occupancy in all types of housing.

On hand in Minneapolis to direct the "education and persuasion" campaign is James A. Tillman Jr. *(right)*, who is shown in photo discussing the project with *(left to right)* Mayor P. Kenneth Peterson; Mrs. Eugene H. Gould, chairman of the Mayor's Commission on Human Relations and member of the Interfaith Fair Housing Project board of directors; and Mrs. Malcolm R. McCannel, chairman of I.F.H.P.

TWO LIBERAL CHURCHES VOTE TO UNITE

REPRESENTATIVES of the American Unitarian Association and the Universalist Church of America voted to form the Unitarian Universalist Association at a meeting in Syracuse, N. Y., last month. Photo shows a handshake symbolizing the union by Dr. Philip R. Giles, executive head of the Universalist Church, and Dr. Dana McLean Greeley, Unitarian president. The new body would have a membership of more than 175,000.

In a dramatic, last-minute reversal the 1,000 or so delegates approved a compromise amendment to the merger agreement that restored mention of the Judeo-Christian heritage to the statement of purpose. The amendment read: "To cherish and spread the universal truths taught by the great prophets and teachers of humanity in every age and tradition, and immemorially summarized in the Judeo-Christian heritage as 'love to God and love to man.'" While bound by no creed Unitarians and Universalists generally do not believe in the divinity of Christ but accept the ethical teachings of Jesus and regard him as one of the great prophets. Prior to the compromise a number of delegates from both bodies had expressed concern over what they regarded as efforts to divorce the merging bodies from their Christian backgrounds. The constitution as amended was adopted by the Universalists 238-33 and by the Unitarians 518-43. The Unitarian Universalist Association will come into being in May 1961 if ratified by the autonomous local churches in parish plebiscites and by assemblies of both denominations by next May. The union plan does not call for local church merger.

RNS

THE COUNTRY CHURCH

(Continued from page 10)

It is a center of recalcitrance and objection. This is the case both within its community in relationship to other organizations and in relation to its own denomination outside the local community. The farm adviser, the high-school principal, the county welfare worker all report that churches and ministers are harder to work with than any other group.

Single Parish

Churches, they point out, are quick to attack other agencies and institutions on ultimate grounds over matters that should be adjusted between social groups. How can a high-school principal resolve a conflict between high-school basketball schedules and church youth fellowship programs when the very existence of such a conflict is interpreted by irate churchmen as a new denial of Christ? What can one say when a request for the use of the church building for a 4-H Club exhibit raises the whole question of the separation of church and state?

Denominational executives know all too well the resentments present in rural congregations. Let them suggest, however meekly, that Ross Corners Church join with three similar neighboring congregations as a single parish in the employment of a pastor. At once the members charge them with selling out Ross Corners, with wishing to close their church and have everyone go to church in town. Ridiculous as the charge may be, repudiate it as they may, nonetheless the suggestion takes ready root and becomes the basis for the total rejection of the modest scheme of denominational cooperation. Clearly, here is evidence of a profound defensiveness on the part of town and country churchmen, a defensiveness that is expressed as resistance to the new and different.

Perhaps it should not surprise us that the town and country congregation often feels itself the champion of the local group against the pressures of mass society and the manipulations of bureaucracy. A man who has experienced the transition from being an independent farmer on his own homestead to a commercial farmer at the mercy of a distant market, the policies of giant processors or the program of a paternal government has good cause to look with suspicion at outside forces shaping the local community.

He has seen the supermarket in town swallow the crossroads general store, the consolidated school eliminate the district school near home, urban clinics and hospitals displace the neighborhood family doctor. Granted that he now receives better services than a generation ago, still the local scene is poorer and local interdependencies more threatened. What else would one expect than that outside specialists should seek to strip the local group of its last formal symbol of mutual service —its church! Indeed, and for very good reasons, the country church in America today resists.

And for this resistance we are all profoundly indebted to town and country Americans. Granted that often their resistance is blind and they are unable to distinguish between friend and enemy, still it is a vote in favor of man's capacity to rule his own destiny, an assertion that men still can and do govern themselves. In a nation of "other-directed" persons meekly simmering in "togetherness," here is an angular and prophetic assertion of man's dignity and autonomy.

Here is all America's grass-roots resistance movement against the dictatorship of mass. Amos, vinedresser and herdsman of Tekoa, again invades Bethel with God's judgment. Here is declared the power of small things, the infinite revitalizing force inherent in life itself, the daring conviction that in man and his informed conscience, rather than in man and his knowledge, lie at once the hope and the peace we all crave.

Eternal Adolescents

The town and country church persists. There is in it the eschatological element of the gospel. We are familiar with the traditionalism of rural churches, the regard their people have for the "old altar rail where Grandma was converted." What we often do not see is that men and women must treasure memories in order to serve the tomorrows. Through the fellowship of the church they have been freed from the dominance of the contemporary; the eternal at least has a hearing with them. And how our day calls for something eternal! We are ridden by the contemporary, the perennially youthful. The dignities of age are gone; we are all eternal adolescents blindly hungering for our coming of age.

The town and country church persists, it endures, it goes on. In thousands of communities it is the one social group with both history and hope. It speaks to us of a time before radio and beyond television. In the confusion that grows from our conflicting wants and our scarcely hidden fears, it gives us direction and power. God made you, it says to us, and he made you and all the rest of his creation good.

Faults there are, of course, faults that spring from his greatest gift of all to you —freedom. But he has not left you alone in your freedom. He woos you through the life and death and coming again of his Son, our Lord Jesus. And when you have accepted Jesus and made him Lord of your life, then his Divine Spirit informs your daily round and gives even life's trivialities new meaning. When we say that the town and country church persists, we mean simply that this divine message has right of way through it.

Because town and country churches remind us of our past, they raise the appropriate questions—the human questions—about our future. Is it our destiny to go from one "car of the future" to another, from fins to fins forever? Is an auto better because it's bigger or newer, or because it appeals to the flagging masculinity of potential buyers?

Real Destiny

Can we develop a genuine sense of security among our own people by making our neighbors around the world as insecure as possible? What is a man's real destiny? What is the relationship of standards of living to standards of life? The small, weak, inefficient, divisive, recalcitrant town and country church persists in its questioning. Its persistence holds aloft the banner of hope for us all.

But, you ask, is not this the task of the church everywhere? Does not the church in the city fulfill this task as well? Indeed, we pray for an affirmative answer but we must face the real situation. Are not our urban parishes, in their very concentration on numbers and budgets and buildings and programs, tempted to become the creatures rather than the redeemers of their culture? Are urban churchmen so well adjusted, so much a part of the American way of life, so skilled in using the devices of mass communication and the techniques of persuasion that they themselves are persuaded and their witness simply a Sunday version of Americanism? My thesis is that the town and country church because it is small and unprepossessing and resistant—in a word, "un-American"—has not been the victim of our culture. There is hope for us all in it.

The question with which we began is now seen as largely meaningless. The church does not have an attitude toward the revolution; it is the proper revolution. Without it, mere technological or social revolutions rearrange human integers without basically altering them. Men are hungry for more than rearrangements. They want to be saved, to be made whole, to be healed. It is to this experience, which at once transforms and illuminates their particular culture, that the church should bring men. In the face of a new "rurban" society the country church must still speak to man as he has always been. Into his life it must bring that fellowship with God that gives to freedom an ultimate meaning in place of an ultimate emptiness. It is for this final revolution that the church lives.

The Truth

(Continued from page 14)

objective truths of science are relative to the societies in which they flourish. So we do not really believe that there is a truth in the classical sense or that there are any truths at all. Instead we speak of ideology.

One consequence of this position, not recognized with sufficient honesty by the loose-minded liberals who tend to espouse it, is that it makes nonsense of any claims to civil rights and liberties. For the right to freedom of conscience and of expression is not a right that resides in the caprice of a person or in the caprice of a culture. It is a right that assumes there is some objective truth that can be got at only if mind and voice are free to promote inquiry and discussion unhampered by the interference of arbitrary authority.

It is clear what must ensue if we adhere resolutely to the relativistic position. If there are no truths, if there are only conflicts of ideologies, then might must rule. The only authority is power and it is power that shall determine what at the moment may carry the sobriquet of truth or of right.

George Orwell put this vividly in his treatment of the problem of truth in totalitarian *1984* and especially in his doctrine of "collective solipsism." The individual solipsism expounded by some philosophers —the doctrine that I alone really exist— is impossible to maintain in society. Therefore in collective solipsism we say that our society or culture is the only one that really exists and that by its arbitrary fiat it determines all questions of value.

There is a fourth theory of the truth— and here we come to the truth about the truth—which is the truly Protestant theory. Unfortunately many Protestants seem to be unaware of it and even to resist it when they do acknowledge its existence. By one of those two-edged ironies of history—in which it is alleged the deity delights—this doctrine of truth was developed by an American philosopher who began his career as a very devout New England Congregationalist, later became an agnostic and humanist, but remained to the end a secularized Protestant. The name of this thinker: John Dewey. The name for his theory of truth: experimental pluralism.

This theory denies that there is any one true truth and that any one class has possession of it. Truth may be one in the person of God or in the person of Christ; but in the minds of men truths are always many. The dualist is right, that truths may contradict each other; they always have, they continue so to do. But there are not just two truths; there are plural truths. As against the relativists, however, it is asserted that these several truths have reference to an objective reality even though they are tested by different techniques.

The distinction between truth and falsehood is also maintained: as there are plural truths, so are there plural falsehoods. The test of truth, however, is not coherence or agreement. The tests are: (a) its fruitfulness in cooperation and in competition with other truths; and (b) its consequences on the whole and in the long run (not in part and in the short run) for the entire social enterprise (not just for one little segment of society).

No doubt this is a complicated and disturbing theory of the truth. But it is the only one that accords with the facts of a dynamically creative social order. For it is not just religion and science that apparently disagree with one another. The different sciences also disagree with one another. The postulates and procedures of theoretical physics today clash sharply with those of biology.

This doctrine of experimental pluralism, moreover, is the only theory of truth by which we can administer the sort of society we cherish. For a democracy it makes sense of public debate and free elections, of a two- or three-party system, of the parliamentary process. For a university it makes sense of the enormous diversity of intellectual enterprises carried on under its auspices. To wish to unify the state under one party or the university under one philosophy is to set up a totalitarianism that is political or academic. And this means the end of all freedom and growth.

Likewise in Protestantism we acknowledge that there is one Spirit but there are many gifts. The gift for sound doctrine is a precious one but it is only one among several gifts, and it cannot be the basis of unification any more than a book of prayer or a social creed or a type of polity. Curiously enough, as many scholars are now aware, there is in the Bible an affinity for the sort of dynamic, experimental pluralism of which we have been speaking.

Meanwhile let us go on with confidence in a unity of the spirit, striving to be one in faith, in hope and in love. Where we can combine and cooperate, it is our duty to do so. Where we should compete, it is our duty to do so. Let us then cooperate and compete with one another in the several excellencies of our calling according to the gifts that are ours. But let us also remember that in human hands truth is but a tool to reach reality while only in God's person is it the power unto salvation.

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LETTERS

Dorset, Vt.

TO THE CO-EDITORS:

I wish to commend for earnest consideration the article by E. Wallace Mast, in the October 15 issue, entitled "Please call me mister." I was much disturbed by this rather common malpractice during a fifteen-year residence in Kentucky. Although this loose habit of speech is not characteristic of any particular part of the country, I believe it is more common south of the Mason-Dixon Line.

Mr. Mast's article is pertinent, complete in its treatment of the subject and timely.

Alfred H. Gilbert

★

Dayton, Ohio

TO THE CO-EDITORS:

The point of the article "Please call me mister" is well taken. However, I wish that E. Wallace Mast had suggested the word "Pastor" for calling clergymen by name. Surely, "Pastor" is a finer word than the common, corrupted word "Mister." Or he might have had something to say about the word "Brother," used to designate Southern clergymen. Also, he could have lingered longer on the murderous use of "Rev-en-er"! That is the final destruction of the clergyman's title.

Edward A. Puff
Pastor, Memorial (E and R) Church.

★

Evansville, Ind.

TO THE CO-EDITORS:

E. Wallace Mast certainly expresses at least some of the ambiguity that presently evolves about the nature of the ministry in the United Church.

Mr. Mast seems to place greater weight upon grammar than upon theology. His brief dismissal of the honored and meaningful title of Pastor is unfortunate. In his concern for correctness of grammatical expression, I find a woeful neglect of that very basic understanding that prompted ministers of the not too distant past to sign their names with the initials *m.v.d.* (that is, the servant of the word of God).

Pastor not only acknowledges respect but also indicates a relationship, a function. If we are called and, indeed, set apart to a special ministry, then let the title be one that reflects that ministry to which we have responded. Call me Pastor!

Wayne L. Smith
Clinical year student, Lancaster Theological Seminary, now serving as assistant minister at Bethel (E and R) Church.

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OBITUARIES

MRS. EMMA LEHMANN EITEL of Sebeka, Minn., widow of the Rev. Joseph Eitel, an E and R clergyman, died April 27 at the age of 85. Mr. Eitel, whose death occurred in 1942, served congregations in Illinois and Minnesota. Two sons survive Mrs. Eitel.

THE REV. F. C. WALTER FUHRMANN of Bayonne, N. J., retired E and R clergyman, died September 27 at the age of 70. Educated at Elmhurst College and Bloomfield Seminary, he was ordained in 1911 and served churches in New York, New Jersey and Ohio. Surviving are his widow, a daughter and two sons. The Rev. Edward W. Fuhrmann, pastor of St. Mark's E and R Church, Brooklyn, N. Y., is a brother.

THE REV. JOHN J. HANDSAKER, 84, died October 8 in Portland, Ore. A Congregational Christian minister, Mr. Handsaker headed movements for relief of Armenians and others in the Near East in the Nineteen Twenties. Later he was executive secretary of the National Council for Prevention of War.

In 1944, in cooperation with other Portland ministers, Mr. Handsaker originated the "Heifers for Relief" program, which has become an important means of helping the people of impoverished nations help themselves. As a result of this movement, which later changed its name to Heifer Project, Inc., more than $200,000 has been collected in forty-two states for the purchase not only of heifers but goats and chickens for the people of the Far East, Japan, Korea and Egypt.

Mr. Handsaker is survived by two daughters, a son and four grandchildren. His wife, the Rev. Alice Mae Handsaker, also a Congregational Christian minister, died in 1951.

MRS. HEDWIG KONRAD, wife of the Rev. P. Hubert Konrad, pastor of St. Paul's Evangelical and Reformed Church, Marthasville, Mo., died October 19 at the age of 65. Mr. and Mrs. Konrad served for many years as missionaries in India, where Mrs. Konrad was in charge of the Bible women's work. On their return to this country, the Konrads served a pastorate in Indiana before coming to Marthasville. Surviving Mrs. Konrad, besides her husband, are a daughter, Elizabeth Konrad, who is director of in-service training at Deaconess Hospital, St. Louis; and a son, the Rev. James H. Konrad, pastor of St. Paul's E and R Church, Old Monroe, Missouri.

MRS. ANNA BARKMANN LIMPER of Louisville, Ky., widow of the Rev. Henry Limper, an E and R clergyman, died October 7 at the age of 87. Mr. Limper, whose death occurred in 1938, served congregations in Kansas, Nebraska, Missouri, Kentucky and Illinois. Surviving are six daughters and four sons, among whom is the Rev. Arthur E. Limper, pastor of Zion Church, Mayview, Mo. The Rev. Armin H. Limper, professor of religion at Elmhurst College, Elmhurst, Ill., is a grandson.

THE REV. HENRY H. SENNE, pastor of St. John's Evangelical and Reformed Church, Chicago Heights, Ill., died October 13 at the age of 61. Educated at Elmhurst College and McCormick Theological Seminary in Chicago, Mr. Senne was ordained in 1921 and served churches in Indiana and Illinois. His widow and a son survive.

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Church and Ministerial RECORD

E and R Address Changes

ACHTEMEIER, ARTHUR R., Monticello, Wis., to 1702 Avenue E, Scottsbluff, Neb., field worker for Dakota and Rocky Mountain Synods.

ALBRIGHT, JONATHAN P., 307 E. Market St., Orwigsburg, Pa., serving St. John's on Privilege of Call.

BALTZER, D., 4738 Hummingbird St., Houston 35, Tex. (retired).

BANKS, WILLIAM H., Buffalo, N. Y., to 1111 Pennsylvania Ave., Steubenville, Ohio, pastor of Zion.

BECKER, EDWIN, Marine, Ill., to Campbellsport, Wis., pastor of Campbellsport Church.

BIEBER, WALLACE J., Thurmont, Md., to 210 S. 3rd St., Lebanon, Pa., pastor of St. Stephen's.

CURLESS, ROY C., Cecil, Wis., pastor of St. John's, (new).

DEARDORFF, J. WARREN, 171 Orville Rd., Baltimore 21, Md. (residence address).

FELLOWS, WARD J., (CC) St. Louis, Mo., to Bernardo Ave. and Remington Dr., Sunnyvale, Calif., pastor of Congregational Community Church.

GROFF, WILLIAM H., Boonsboro, Md., to 531 W. Main St., New Holland, Pa., pastor of Zeltenreich Church.

HORN, DANIEL V., (CC) Wooster, Ohio, to Plymouth Congregational Church, Coconut Grove, Fla., minister of Christian education.

JOZSA, BENJAMIN, (E) to 204 Schorie Ave., Joliet, Ill.

KELCHNER, RUTHANNE, 3525 W. 25th St., Cleveland, Ohio, assistant pastor of Trinity, (new).

KRAEHENBUEHL, RONALD E., (CC) Tarsus College, Tarsus, Turkey, (new).

LOWE, HERBERT R., to 28016 Adler Dr., Warren, Mich. (change of residence).

MUELLER, ERNST O., Council Bluffs, Iowa, to R. 1, Norfolk, Neb., pastor of the Norfolk Charge.

PETERSON, KENNETH G., 10 Brookside Way, Petaluma, Calif., pastor of Grace, (new).

RIGGS, JOHN C., Chicago, to 55 W. Church St., Mascoutah, Ill., pastor of St. John's.

SCHMIDT, DONALD W., 1131 N. 11th Ave., E., Duluth 5, Minn. (change of residence).

SCHOUP, THE REV. AND MRS. HAROLD M., (M) Coopersburg, Pa., to Payne Hall, Apt. C-2, 44 Alexander St., Princeton, New Jersey.

SCHROEDER, PAUL M., 175 Highland Ave., Rochester, N. Y. (retired).

SITLER, CLARENCE E., Cincinnati, Ohio, to 3213 Robin Rd., Louisville 13, Ky., pastor of St. Matthew's.

SOMMER, OTTO E., (G) Gottingen, Germany, to Lutheran World Federation, 17 route de Malagnou, Geneva, Switzerland, assistant editor of *Lutheran World*.

STARK, LEONARD A., 2345 Allison St., Lakewood, Denver 15, Colo. (change of residence).

STOUDT, PAUL T., 1011 W. Broad St., Quakertown, Pa. (change of residence).

STUDEBAKER, HOMER J., Andrews, Ind., pastor of St. Paul's, (new).

ZIELINSKI, MILTON R., Nashville, Ill., to 2436 Hartland Ave., Overland 14, Mo., pastor of Calvary.

Code: CC—E and R ministers serving CC churches; E—Emeriti, retired or disabled; G—In Christian service, but outside the E and R Church; M—Missionaries.

CC Calls

ANTCLIFF, CLIFFORD, to Christian Liberty, Sheridan, Ind.

BEGG, JAMES A., to Marietta and Nassau, Minnesota.

BENJAMIN, MR. AND MRS. CHARLES, to youth directors, Fifth Avenue, Minneapolis, Minnesota.

BENNER, PERLE L., layman, to Eden, Vt.

BENNETT, J. ROBERT, Bailey's Grove and Flint Hill, Sophia, to Amelia and Clayton, N. C.

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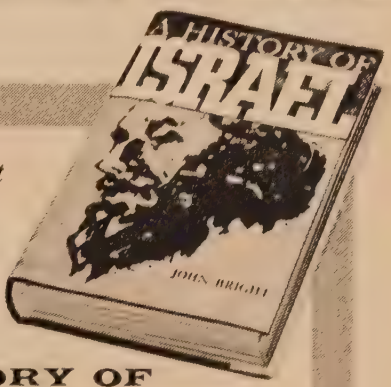

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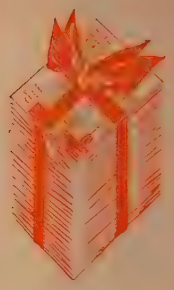

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KAY, DAVID, to director of youth, Welborn, Kansas City, Kan.

KILBOURN, MALCOLM D., student, to Morganville, N. Y.

KINNEY, GERALD B., Methodist, to Federated, Thomaston, Me.

KNUDSON, MARTIN N., Pilgrim, Omaha, Neb., to Sioux Rapids and Rossie, Iowa.

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RYBNICEK, EDWARD, to Fifth Avenue, Minneapolis, Minn.

SANDINE, ROBERT, to youth director, Plymouth, Minneapolis, Minn.

SANTOS, ROSALIND, to director of Christian education, Austin, Minn.

SATO, JAMES, Andover Newton Theological School, to Orwell, Vt., for one year.

SCHLEICH, CHARLES E., student, to Oxford County United Parish, Me.

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CC Resignations

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CONNERLY, BERTON D., Chewelah, Wash.

DAVID, EVAN, Blaine, Wash., to retire, January 1, 1960.

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HUFF, ORLAND C., from a Methodist Church, Montour, Iowa.

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KENNEDY JR., HUGH J., Clare, Mich.

LEONARD, RICHARD D., East Rockaway, N. Y.

LONG, RALPH H., First, Falmouth, Mass.

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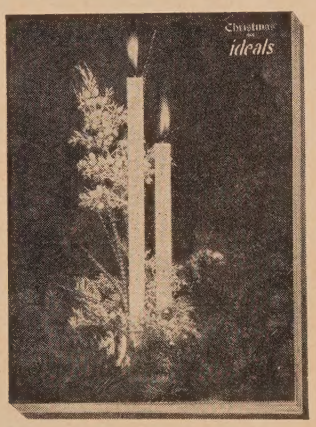

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CC Installations, Ordinations, Recognitions and Anniversaries

ATKINSON JR., THEODORE M., recognition, United, Newport, R. I., September 20.

BAGBY, CHARLES L., installation, Union, Green Bay, Wis., October 18.

BALCOM, HERBERT M., installation, First, Plymouth, Wis., October 25.

BALFE, ROBERT S., installation, First, Poughkeepsie, N. Y., October 11.

BAUER, RICHARD W., ordination, Middlebury, Conn., September 27.

BEREA, Davenport, Iowa, 50th anniversary, October 7.

BERTRAM JR., MALCOLM C., ordination, First, West Springfield, Mass., October 25.

BRITTON, THOMAS H., recognition, First, Ashtabula, Ohio, October 4.

CRONK, MRS. ELEANOR W., ordination, Bridgewater, Vt., October 11.

CROWE, J. OSBORNE, installation, Main Street, Amesbury, Mass., October 18.

DE FOREST, LEON R., installation as co-minister, First United, Walnut Hills, Ohio, September 20.

EDMONDS, EDWIN R., installation, Dixwell Avenue, New Haven, Conn., September 27.

FLYNN, WILLIAM E., ordination, Federated, Lewiston, Me., June 21.

FORBES, GORDON M., ordination and installation, Community, Auburn, Ohio, October 25.

HARRIS, RALPHE A., Abingdon, Ill., 50th anniversary of ordination in September.

HARVEY, GEORGE A., ordination, Fryeburg, Me., September 20.

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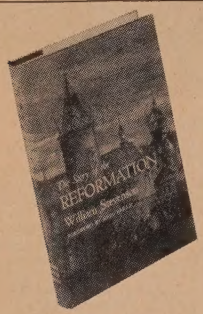
PETERSON, KENNETH G., Petaluma, Calif., by California Synod, from the Congregational Christian churches, June 9.

STUDEBAKER, HOMER J., Andrews, Ind., by Michigan-Indiana Synod, from the Congregational Christian churches, October 12.

Dismissed

RICKERT, MARVIN E., Berea, Ohio, by Northeast Ohio Synod, to the Evangelical United Brethren Church, July 1.



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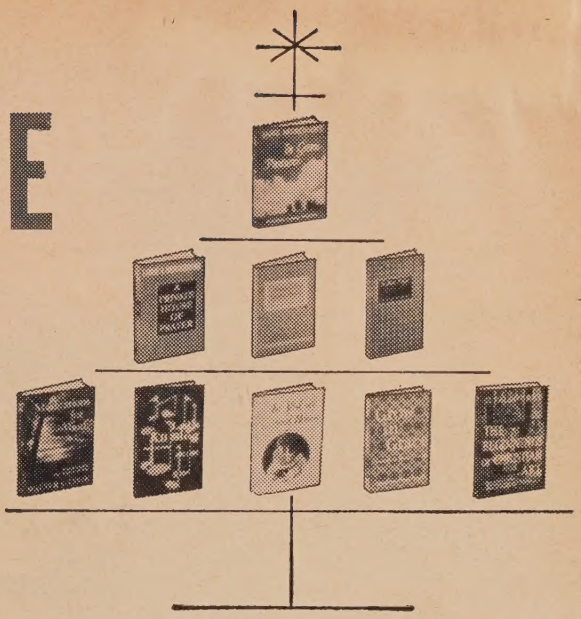

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